A MANUAL OF OCCULTISM

SEPHARIAL

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Enid Loimer

London.

November, 1915

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BY

"SEPHARIAL"

AUTHOR OF

"THE MANUAL OF ASTROLOGY," "KABALISTIC ASTROLOGY,"

"THE KABALA OF NUMBERS," ETC., ETC.

LONDON

WILLIAM RIDER & SON, LTD.

1914

"Sorcery has been called Magic: but *Magic is Wisdom*, and there is no wisdom in Sorcery."

PARACELSUS.

KBR
Jan 12
#432

INTRODUCTION

It is not my intention in these pages to attempt an exposition of the deeper arcana in connection with the various subjects treated of; but rather to place before the lay reader a number of methods by means of which he will be able to demonstrate to his own satisfaction, and that of others, that there is a deep substratum of truth in what is usually called "Occultism," and that the occult arts are sure and definite means of exploring them.

The ancient Hermetic philosophers were well aware of a certain subtile correspondence or analogy existing between the superior and inferior worlds, the world of causation and that of effects. They traced a connection between the noumenal and the phenomenal, between the mind of man and his bodily condition, between the spiritual and the natural. They affirmed all this in a trite axiom: *As above, so below.* This philosophy extended to concrete observations, and became a science which they embodied in the Doctrine of Correspondences. The hieroglyphic writings of the Chinese, Egyptians and Assyrians are the outcome of this science, portions of which are current in our own thought and language. Thus when we speak of commerce,

the merchant and the market, we are going back to traditional knowledge which associated the "winged messenger" of the gods with the ship in full sail; the word *merx* (trade) being at the root of the name Mercury, and the symbol ☿ the hieroglyph for all that the name imports. We call the Sun "he" and the Moon "she," tracing unconsciously a subtile correspondence between the day and the active male function in nature, and between the night and the passive female function. We speak of jovial men and infer their connection with the planet Jupiter; and all our destructive and hurtful ideas are embodied in such words as "to mar," "martial," "murder," etc., linking them to their source in the root *marna* (to strike), because the destructive element in nature is represented in our system by the planet Mars.

This Doctrine of Correspondences is at the root of all occult interpretation. It is our human presentation of the Universal Law which binds the Microcosm to the Macrocosm as an effect to its antecedent cause. The mystic, the poet and the creative artist are all unconscious interpreters of this universal law. They have in some degree the universal sense by which their souls are rendered responsive to the pulsations of Nature's own heartbeat. The sybil, the diviner and the seer are in even closer touch with the Great Life, while they have less conscious enjoyment of that intimacy. Others there are who reach to the heart of things by a clear and conscious intellection, understanding what they

see, analyzing and interpreting what they feel. These are the Occultists, the true masters of the secret knowledge. Here it is perhaps necessary to mark the distinction which exists between occultism and mediumism, between the voluntary conscious effort of the trained intellect and the automatic functioning of the natural "sensitive," in their respective relations to the occult world.

The Occultist is one who intelligently and continuously applies himself to the understanding of the hidden forces in nature and to the laws of the interior world, to the end that he may consciously co-operate with nature and the spiritual intelligences in the production of effects of service to himself and to his fellow-beings. This entails upon him a close study of the mystery and power of sound, number, colour, form; the psychological laws underlying all expression of faculty; the laws of sympathy and antipathy; the law of vibration; of spiritual and natural affinity; the law of periodicity, of cosmic energy, planetary action; occult correspondences, etc. To these labours he must bring a natural gift of understanding, an unusual degree of patience and devotion, and a keen perception of natural facts. The Medium, or natural sensitive, is one who holds himself in negative relations to the interior worlds, and submits himself to the operation of influences proceeding from things and persons, as well as to that of discarnate intelligences. The medium cultivates an unusual degree of responsiveness to environment and to the emanations (atomic, mag-

netic or psychic) and suggestions of other persons. The phenomena developed by this process of mediumism include *automatism* (temporary loss of control over the motor nerves), as in the phenomena of involuntary speech and automatic writing; *hyperæsthesia*, as in the function of clairvoyance, clairaudience, psychometry, etc.; *trance*, with its attendant phenomena of unconscious cerebration, obsession, and a variety of physical effects of a supernormal character. In its highest manifestation, following upon the "crucifying of the flesh," the subjugation of the passions, and a process of intense religious aspiration, mediumism is frequently followed by spiritual revelation and spontaneous prophecy. "But this sort cometh not but by fasting and prayer."

The various forms of divination to which recourse is had in so-called occult circles rest largely upon the exercise of a faculty which is compounded of occultism and mediumism. They are seen to employ the automatic faculty in conjunction with an empirical knowledge of certain occult methods of interpretation.

The following pages are intended to place the lay reader in possession of some of the principal methods of the occultists and mediums; and although nothing of a purely esoteric nature is divulged, it will nevertheless be found that everything necessary to an initial understanding and practice of the various occult arts is included in this work. It is within the author's purpose to place so much information

at the disposal of the student as will effectually debar him from any excuse of ignorance concerning the psychic powers latent in man and the verity of the occult sciences. It is within the power of everybody to be convinced, and to convince others, while he who perseveres to the point of perfection in the exercise of his faculty may justly be dignified by the name of Adept. The Magi of ancient times were astrologers, diviners and prophets all, and he who would aspire to their high degree must pursue their methods and live their life. They have committed to us the following maxims, which are still preserved in the schools—

KNOW—WILL—DARE—KEEP SILENT;

and as to the rule of life they enjoin—

RIGHT THOUGHT—RIGHT FEELING
RIGHT SPEECH—RIGHT ACTION
RIGHT LIVING.

CONTENTS

PART I

THE OCCULT SCIENCES

CHAP.		PAGE
	Introduction	v–ix
	ASTROLOGY—SECTION I	
I	THE ALPHABET, ETC.	3
II	THE ASPECTS	11
III	THE SIGNS	14
IV	THE HOUSES	21
	ASTROLOGY—SECTION II	
I	MAKING A HOROSCOPE	27
II	FOREIGN HOROSCOPES	34
	ASTROLOGY—SECTION III	
I	PERSONAL APPEARANCE	37
II	THE CONSTITUTION	41
III	HEALTH	42
IV	CHARACTER	44
V	ACCIDENTS	48
VI	THE FORTUNES	50
VII	THE POSITION	52

CHAP.		PAGE
VIII	THE OCCUPATION	54
IX	MARRIAGE	57
X	PROGENY	60
XI	TRAVELLING	63
XII	FRIENDS AND ENEMIES	65
XIII	KIND OF DEATH	67

ASTROLOGY—Section IV

I	THE MEASURE OF TIME	69
II	EXAMPLE OF DIRECTIONS	73
III	SECONDARY DIRECTIONS	76
IV	TRANSITS AND ECLIPSES, ETC.	80
V	MUNDANE ASTROLOGY	91
VI	OTHER METHODS	97

PALMISTRY

I	TYPES OF HANDS	105
II	MOUNTS OR CUSHIONS	111
III	THE PHALANGES	116
IV	THE LINES	119
V	NINE PRINCIPAL LINES	123
VI	INCIDENTAL MARKS	134

THAUMATURGIC ART

I	THE KABALA	140
II	THE CALCULATORY ART	146
III	OF EVIL SPIRITS	156
IV	MAN'S SPIRITUAL FREEDOM	161

CHAP. PAGE
V ON TALISMANS 166
VI NUMEROLOGY 178

HYPNOTISM AND MESMERISM . . . 193

PART II

THE OCCULT ARTS

I DIVINATION 213
II THE TAROT 218
III CARTOMANCY 233
IV VARIOUS METHODS 240
V CRYSTAL-GAZING 247
VI PRELIMINARIES AND PRACTICE . . . 253
VII VISIONS AND INTERPRETATIONS . . . 260
VIII SOME EXPERIENCES 264
IX GEOMANCY 269
X CASTING AND JUDGING THE FIGURE . . 275
XI SYMBOLS IN THE TWELVE HOUSES . . . 282
XII PSYCHOMETRY 310
XIII DREAMS 320
XIV SORTILEGES 333

ALCHEMY 344

PART I

THE OCCULT SCIENCES

THE VOLITIONAL FACULTY—THE WILL AND IMAGINATION — ADEPTSHIP — ASTROLOGY —KABALISM—TALISMANS—NUMEROLOGY —PALMISTRY—HYPNOTISM,

ETC., ETC.

ERRATA.

Page 7—lines 14-15: for "specific gravities" read "atomic weights."

Page 8—line 3 *et seq*: for "specific gravities" read "atomic weights."

A MANUAL OF OCCULTISM

SECTION I

CHAPTER I

ASTROLOGY

The astrologic art is held to be the key to all the occult sciences. Certainly it is the most ancient, and that which most readily lends itself to scientific demonstration.

Much that is contained in this and the following chapters is traditional knowledge, but some portion of it is the result of modern discovery and experiment. Thus the nature and significations of the signs of the zodiac and the planets, the aspects and some other parts of the groundwork of astrology, have come down to us from times immemorial; but the methods of computing the periods, the exact times of events, together with some methods of interpretation, are of modern or comparatively recent origin. Of course, all that is known of Neptune and Uranus is the result of modern discovery.

The subject before us can be divided into three parts :—

1. The alphabet.
2. The reading.
3. Time measures.

I will deal in this chapter with

The Alphabet

This includes the symbols and names of the planets and the signs, their groupings and dominions.

The Planets (including, for convenience of phrasing, the Sun and Moon) are nine in number. Stated in the order of their distances from the earth they are as follows :—

☽ *The Moon*, which returns to the same place in the zodiac in about 27 days, and to its conjunction with the Sun in about 29 days. Every 19 years the New Moons fall in the same part of the zodiac.

The Moon's characteristic is *change* or *mobility*.

♀ *Venus*, which returns to the same part of the zodiac about the same date in 8 years. It is at its nearest to the earth when in inferior conjunction with the Sun. Its characteristic is *placidity* or *peace*. It is called by the Greeks Aphrodite.

☿ *Mercury*, when in inferior conjunction with the Sun, is next in distance from the earth. It returns to the same longitude on the same date in 79 years. Its characteristic is *activity*.

☉ *The Sun* is the chronocrater of our system, and all time is measured by its apparent movements. It has an apparent motion round the earth in 24

hours and 4 minutes, and an annual motion through the zodiac in 365 days 5 hours 48 minutes 49 seconds. The earth is nearer the sun than it used to be, the day is shorter, and the precession of the equinoxes is greater. The equinoxes pass through each sign in about 2,160 years. The vernal equinox is now in the constellation Pisces, and in about 700 years will be in Aquarius. The characteristic of the Sun is *vitality*.

♂ *Mars* returns to the same part of the zodiac about the same time at the end of 79 years. Consequently it forms its conjunction with ☿ in the same part of the zodiac at the end of that period. Its characteristic is *energy*.

♃ *Jupiter* returns to the same longitude about the same date every 83 years. It is called the Greater Fortune. Its characteristic is *expansion*.

♄ *Saturn* has a period of 59 years, after which it comes to the same longitude about the same date. It is called the Greater Infortune. Its characteristic is *privation*.

♅ *Uranus* has a synodic period of 84 years. Its characteristic is *disruption*.

♆ *Neptune* has a period of about 165 years and its characteristic is *chaos*.

The periods of the planets according to the Chaldeans are—

☽ 4 years, ☿ 10 years, ♀ 8 years, ☉ 19 years, ♂ 15 years, ♃ 12 years, and ♄ 30 years. Thus the ☽ rules the life from birth to 4 years of age and is succeeded by ☿ up to 14, then ♀ to the age of 22, followed by the Sun from 22 to 41, to which ♂

succeeds until 56, and is followed by ♃, who rules the life up to the age of 68, the last 30 years, up to the age of 98, being dominated by Saturn.

These are the periods recited by Shakespeare in his famous passage in *As You Like It*, beginning "All the world's a stage, and all the men and women merely players." Thus the ☽ is the babe, "mewling and puking in its nurse's arms." ☿ is the scholar, ♀ the lover, ♂ the soldier, ♃ the judge "with good capon lined," and ♄ the "lean and slippered pantaloon." The last stage of all is that of ♅ (disruption), the paralytic senility of which condition is so aptly described by the Bard.

Planetary Colours.

Neptune.—Mauve, lilac, heliotrope (admixtures of pale blue and scarlet).

Uranus.—Grey, black and white mixed, in checks or stripes.

Saturn.—Dark brown, black.

Jupiter.—Violet, purple.

Mars.—Scarlet, crimson.

Sun.—Orange, gold.

Venus.—Pale blue, turquoise.

Mercury.—Indigo, dark blue.

Moon.—Opal, iridescent sheens, yellow, and in watery signs (♋, ♏, ♓) sea green.

Planetary Numbers.

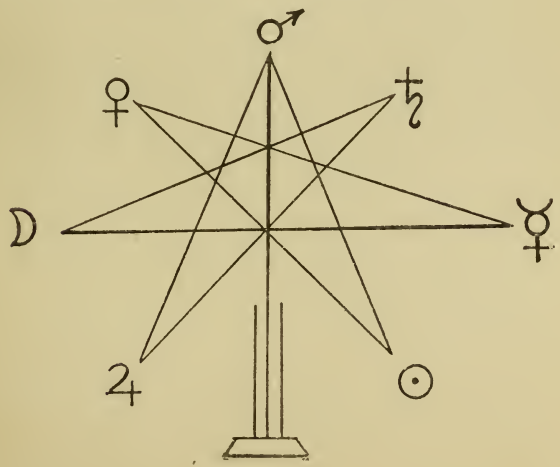
The following numbers transmitted by John Heydon in the sixteenth century have been proved correct :—

♄ 8, ♃ 3, ♂ 9, ♀ 6, ☿ 5;
☉ (negative) 4, (positive) 1.
☽ ,, 2, ,, 7.

Planetary Metals.

♅ (unknown); ♂ iron;
♅ uranium; ♀ copper;
♄ lead; ☿ quicksilver;
♃ tin; ☽ silver;
☉ gold.

The atomic weights of the ancient metals are not presumed to have been known to the ancient astrologers, yet we find they named the planets and ascribed their dominions in the mineral world in exact accordance with the facts of modern science. The specific gravities of the various pure metals known to them are contained in the following glyph :—



This seven-pointed star is read from the ray marked ♂ towards the left. The result is—

♂	iron,	specific gravity	56;
♀	copper	,,	63;
☽	silver	,,	108;
♃	tin	,,	118;
☉	gold	,,	196;
☿	quicksilver	,,	200;
♄	lead	,,	207.

Read alternately in the reverse order we have

☉ ruling Sunday,
☽ ,, Monday,
♂ ,, Tuesday,
☿ ,, Wednesday,
♃ ,, Thursday,
♀ ,, Friday,
♄ ,, Saturday.

If we read from point to point so as to make a heptagram or seven-pointed star, or a star of seven angles, we have the order of the planets according to the Chaldean system :

♄ ♃ ♂ ☉ ♀ ☿ ☽.

Sympathies.

The following glyph (see page 9) exhibits at a glance the sympathies and antipathies of the planets—

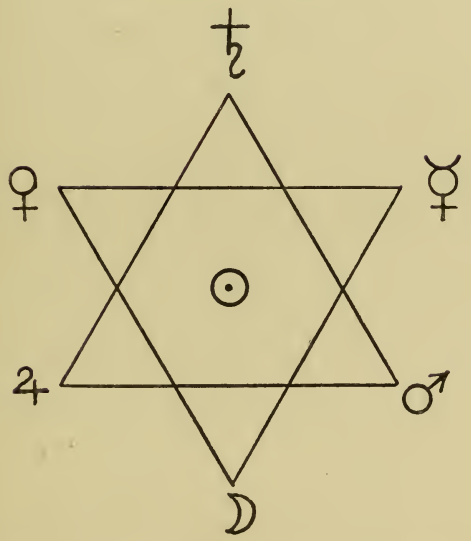
Thus Saturn is opposed to the Sun and Moon, Jupiter to Mercury, and Venus to Mars.

This is exhibited in detail by reference to the

Dominions

of the planets, which are set forth in the following schedule—

♄ governs ♒ and ♑
opposed to
☉ governing ♌ and
☽ ,, ♋
♃ governs ♐ and ♓
opposed to
☿ governing ♊ and ♍.
♂ governs ♈ and ♏
opposed to
♀ governing ♎ and ♉.

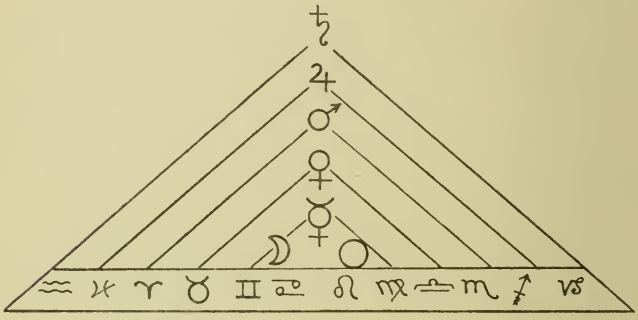


The " Dominions " are sometimes called " Houses " from *domus*, a house, but as other divisions of the

heavens are so called, I prefer to use the term "dominions" to describe the signs of the zodiac ruled over by the planets.

In a general sense, and having regard to the specific nature of each planet, Saturn is in sympathy with Mars, Mars with the Sun, Jupiter with the Moon and Venus; while Mercury is variable, taking its radical tincture from that planet to which it is in closest aspect at birth.

The following figure shows at a glance the signs owned or ruled by the planets and the luminaries:—



It will be observed that each planet has two signs, the Sun and Moon one each. Neptune is found to have affinity with the sign ♓, Pisces, and Uranus with ♒, Aquarius; but these are modern empiricisms and for some time must be received with caution.

CHAPTER II

THE ASPECTS

THE ancients have handed down a tradition which informs us that the triangle is a symbol of the spirit and is efficacious for good, while the cross which is formed on the square is a symbol of matter and is of evil import.

In practical astrology we find this dictum to be true. Thus the aspect, or angular distance between two celestial bodies, or points of the zodiac, is the means by which we determine whether a planet favours our fortunes or the reverse.

The trine △ aspect of 120° is good, and produces harmonizing effects whenever and wherever it occurs.

The ⚹ sextile aspect of 60° is half the trine, and is good in like manner but in less degree.

The ⚺ semisextile of 30° is similarly propitious, but in a very subsidiary degree. It serves, however, to turn the scales when the influences are conflicting.

These, then, are the *good* aspects:—

△	⚹	⚺
120°	60°	30°

and to these are added the conjunctions of ♃ and ♀, and of ☿ when in good aspect to another planet.

The *evil* aspects are:—

The opposition ☍ of 180°, which makes for disunion and inharmonious results.

The ⚼ sesquiquadrate or square and a half aspect of 135° is powerful for evil.

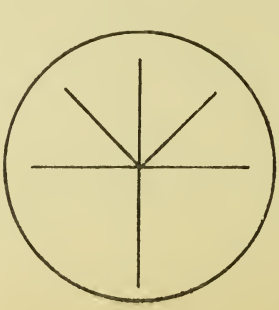
The □ square or quadrature of 90°, which is only a degree less evil than the direct opposition.

The ∠ semisquare of 45°, which is similarly, but in less degree, evil.

To these are added the conjunctions of ♆, ♅, ♄ and ♂, together with ☿ when in bad aspect to another body; for ☿ is the interpreter of the gods, and brings to us the message of that sphere with which it is found in association at any time we may consult the heavens.

The astrological aspects are found to be those angles at which the superior metals crystallize. Water crystallizes at an angle of 60°. Again, the angles or complemental angles of any regular polygon which may be inscribed in a circle will be found to be comprehended by the astrological aspects. Thus our earliest progenitors are found to have been both metallurgists and geometers.

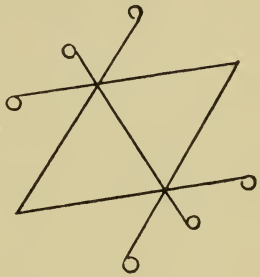
The evil aspects are all included in this ancient glyph :—



and similarly the good aspects are included in the following symbol, known as "the seal of Solomon":—

Seal.

Sigil.



Key.

4	9	2
3	5	7
8	1	6

The key was found engraved on the back of the Great Tortoise, discovered by Yaou, the Chinese patriarch and ruler, in the Yellow River, about 2,300 B.C. It forms the basis of interpretation to the oldest book in the world, known as the *Yih King*, or Book of Transformations. It is used by the Chinese for all purposes of divination, and is the basis of their astrological system.

Besides these there are many other points of interest vested in the astrological aspects, and as I shall have occasion to refer to them in the next chapter of this section, I will pass them for the moment.

CHAPTER III

THE SIGNS

The signs of the zodiac are the symbols of those living forms which among the ancients stood for certain cosmic principles and evolutional processes. In the zodiacal scroll the gifted interpreter of symbols will find the history of the human race already depicted. The typical forms represent various stages of human evolution, as well individual as racial. But we are not now concerned with these esoteric matters, but rather with the exposition of astrological principles. Observe, then, that the zodiac is composed of asterisms which, in the year 25,400 B.C., corresponded with the solar signs bearing the same names. The signs are counted from the vernal equinox, or that point where the sun's path crosses the earth's equator. The line traversed by the sun in its annual path through the asterisms is called *The Ecliptic*.

This ecliptic circle is divided into twelve equal parts, called Signs, which, counted from the vernal equinox, are as follows: ♈ Aries, ♉ Taurus, ♊ Gemini, ♋ Cancer, ♌ Leo, ♍ Virgo, ♎ Libra, ♏ Scorpio, ♐ Sagittarius, ♑ Capricornus, ♒ Aquarius, ♓ Pisces.

They have the following relationships and groupings :—

♈	is opposed by		♎
♉	,,	,,	♏
♊	,,	,,	♐
♋	,,	,,	♑
♌	,,	,,	♒
♍	,,	,,	♓

The *Elemental Natures* of the signs, with their human correspondences, are shown in the following tabular scheme :—

Element.	*Sign.*	*Principle.*	*Property.*
△ Fiery signs	♈ ♌ ♐	Spirit	Inspiration
= Aerial ,,	♊ ♎ ♒	Mind	Reason
▽ Watery ,,	♋ ♏ ♓	Soul	Emotion
+ Earthy ,,	♉ ♍ ♑	Body	Sensation.

The majority of the planets being in the *Fire* signs, shows that the life is expressed chiefly in the inspirational, aspirational and intuitive faculties. In *Air* signs, the intellectual life will be dominant. In *Water* signs the passional, emotional and imaginative qualities are more pronounced; while if the majority of the planets are in *Earth* signs, the more material, matter-of-fact and sordid aspects of the nature absorb the vital powers. These groups are otherwise known as the igneous, gaseous, fluidic and mineral, analogous to the upward evolution of the material universe, which is counterbalanced

by the downward involution of the corresponding immaterial principles.

The analysis of the sign groupings shows that the △ and = signs are related to the formless or superior universe, while the ▽ and + signs relate to the inferior or formative world. Again, it will be noticed the air and fire are mutually conformable, ignition depending on atmosphere; while similarly water is necessary to the earth for its fertilization. These sets of signs are in mutual sextile to one another. Thus

♈ is ⚹ to ♊ and ♒;
♉ is ⚹ to ♋ and ♓;
♊ is ⚹ to ♈ and ♌;
and ♋ is ⚹ to ♉ and ♍.

The *Constitutional Natures* of the signs are derived from another grouping. They are known as the

⊡ Fixed or Basic;
◠ Common or Flexed;
△ Movable or Cardinal.

They may very appropriately be expressed as the acute △, the grave ⊡ and the circumflex ◠.

The grouping for this division of the signs is thus :—

Acute,	♈	♋	♎	♑
Grave,	♉	♌	♏	♒
Circumflex,	♊	♍	♐	♓

When the majority of the planets are found at the birth of a person to be in

Fixed Signs—the nature will be independent,

self-reliant, pivotal, self-centred, original, cautious, firm and steadfast.

Common Signs.—The nature is versatile, flexible, complacent, sympathetic, suave, and capable of adapting itself to changes of company and environment.

Movable Signs.—The nature shows ambition, aptitude, executive ability, capable of cutting out a line in life for itself and making headway in the face of obstacles.

The driving power is represented by the fixed signs, the sharp instrument by the cardinal or acute signs, and the body that is riven or shaped is denoted by the common or flexed signs.

The thinkers, philosophers, inventors and originators are of the basic or fixed type. The pioneers, the executive, the partisans and zealots are of the acute or cardinal type. The common populace, the passive crowd; the numerous agents, fetchers and carriers of business; and whomsoever works at the direction and under the leadership of others, all and sundry are of the flexed type.

The hand of the archer is *fixed*, the arrow is direct and *acute*, and the bow is *flexed*. These correspondences are the keys to the interpretation of many occult mysteries.

Sex of Signs.

The signs are alternately male and female, namely:—

Male.	*Female.*
♈	♉
♊	♋
♌	♍
♎	♏
♐	♑
♒	♓

The signs are divided into three parts, each of 10°, called decanates. These are related to the superior, middle and lower regions of the zones governed by them, or to which they correspond. The ancients had a conception of the macrocosm under the image of a man, which they called the Grand Man or Adam Kadmon, and to which the microcosm or individual corresponded more or less perfectly at all points. The zones of the body covered by the signs are, in this scheme, as follows :—

♈ the head;	♎ the loins;
♉ the neck;	♏ the excretors;
♊ the arms;	♐ the thighs;
♋ the breast;	♑ the knees;
♌ the heart;	♒ the shins;
♍ the bowels;	♓ the feet.

From what has been said above it will be seen that if a planet is in ♈ 5° it has its location in the superior region of the head, while one in the 17th degree of ♍ would be located in the middle region of the bowels. As to whether it be upon the right or left side of the body will depend on the location

of the planet in the heavens, which involves a knowledge of the Houses. These are dealt with in the next chapter.

If in the 1st, 3rd, 5th, 7th, 9th or 11th House, the left side in a male and the right side in a female is denoted; and *mutatis mutandis* if in one of the other Houses. Thus a planet in ♊ 5° in the 6th House would denote the right upper arm in a male and the left upper arm in a female. This example will doubtless serve for all others.

The signs are also said to have dominion over certain places and countries, but as these do not form an essential part of the doctrine of Nativities which I am now considering, I may be allowed to pass it by.

The signs, however, have an affinity with those elements to which they belong in the elemental grouping, and this will be found of practical use in the interpretation of horoscopes.

The *Lunar Mansions* begin at ♈ 0° and are 13° 20′ each in extent. The Arabians gave them specific names and influences. Modern astrologers have for the most part given them little attention. Yet they are at the root of the Oriental system of astrology, and are by them known as the Stations of the Moon, or *nakshatrams*. They have analogy with the diurnal motion of the Moon.

The Mansions are 27 in number, each of 800′ extent. The Moon changes its signification as it goes from one to another Mansion. The critical degrees, or points of change, are as follows :—

♈ ♌ ♐	0° 0′; 13° 20′; 26° 40′;
♉ ♍ ♑	10° 0′; 23° 20′;
♊ ♎ ♒	6° 40′; 20° 0′;
♋ ♏ ♓	3° 20′; 16° 40.

There are thus nine divisions or Mansions in each 120°. The Hindus ascribe a specific planetary influence to each of them, and give to each a period of dominion over the life. (See "Hindu Astrology," in the *Manual of Astrology*, by Sepharial.)

The student will do well to consult also the system which divides the zodiac into 28 parts, each quadrant being subject to a sevenfold division.

CHAPTER IV

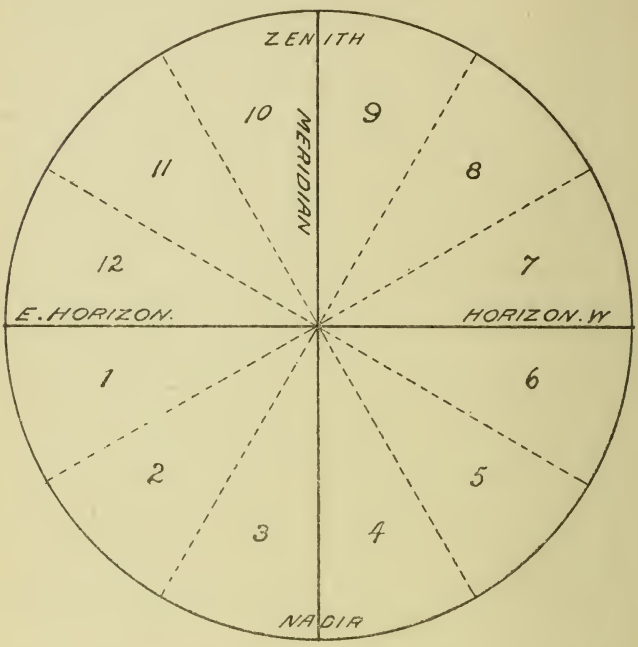
THE HOUSES

If you face the south where the sun is at noon, there is a point on your horizon to the left, one immediately over your head and another on your horizon to the right. An imaginary circle drawn through these three points and continued round the earth is called the *Prime Vertical.* An equal division of this circle into 12 parts gives rise to what are called the Twelve Houses. They are numbered, for purposes of reference, from the east horizon below the earth to the west horizon, and thence through the zenith to the east horizon again. The diagram on the next page will perhaps convey the idea better than words.

The horizon east forms the cusp of the 1st House, the upper meridian forms the cusp of the 10th House, the west horizon forms the cusp of the 7th House, and the lower meridian that of the 4th House.

The 1st and 7th Houses are also called the "Ascendant" and "Descendant" respectively. The 1st, 10th, 4th and 7th are called the *Angles.* The 2nd, 11th, 5th and 8th are called *Succeedent.* The 3rd, 6th, 9th and 12th are called *Cadent* Houses.

Planets in the *Angles* of a horoscope are by that position rendered more powerful in their action and are more conspicuous in the life of one born when they are so placed. Many planets in *Cadent*



Houses will render the career inconspicuous and in a measure servile. Many planets in *Succeedent* Houses are an indication of a career that is helped by persistent endeavour.

Thus the angular Houses correspond with the cardinal signs, the succeedent with the fixed signs, and the cadent with the flexed signs; and this

correspondence may be traced throughout the circle, ♈ with the 1st House, ♉ with the 2nd, ♊ with the 3rd, and so on.

The Kabala of the Houses

shows them to be divided into four groups, viz. :—

Individual, 1st, 5th, 9th;
Possessive, 2nd, 6th, 10th;
Relative, 3rd, 7th, 11th;
Terminal, 4th, 8th, 12th.

Of these, among the Individual group, the 1st is *external* and relates to the person or body of the man; the 5th is *intermediate* and has relation to the psychic nature or soul; and the 9th is *internal* and is related to the spiritual nature or individuality. Hence all the Houses are either physical (1st, 2nd, 3rd and 4th), psychic (5th, 6th, 7th and 8th), or spiritual (9th, 10th, 11th and 12th.)

The close study of these intimate relationships of the Houses and their correspondence with the signs of the zodiac is the most profound work of the astrologer. It is the foundation of the whole art of correct foreknowledge.

For practical purposes we may brief the dominations and significations of the Houses as follows :—

Significations of the Houses

The 1st House governs the body, personal appearance, physical well-being, and accidents happening to the person.

The 2nd House governs the personal property, money in hand, personal effects.

The 3rd House rules the personal relations, the tie of consanguinity, brothers and sisters; also means of communication, whether by vehicle, letter post, telegraph or other means whatsoever. It denotes cables, bridges, telegraph wires, viaducts and other means of connection; writings, letters.

The 4th House governs the end of the physical life, the grave; material products, mines, farming produce; land, houses, freeholds, leases, tenancies and hence landlords.

The 5th House is the extension of the 1st and governs the psychic nature; progeny; passions, pleasures, love affairs; hence theatres, places of amusement, sport, etc.; the younger generation and such things and persons as tend to their well-being.

The 6th House is an extension of the 2nd; it governs the food, clothing, servants, personal comforts, relative possessions generally; also the work or profession in which the subject engages; whatever contributes to the well-being of the subject's possessions.

The 7th House is an extension of the 3rd; it governs the tie of conjugality, the marriage partner; persons in contract; rivals (as opposing the 1st House).

The 8th House is an extension of the 4th; it governs the dissolution of the vital forces; death, matters relating to the dead; wills, legacies, etc., and

(being the 2nd from the 7th) dowry or personalty of the marriage partner.

The 9th House is an extension of the 5th; it governs the spiritual nature; "the far-off land," whether it be that across the ocean or beyond the veil, teleological subjects, theology, philosophy; publications; the law, lawyers; insurances; dreams, visions and other-world experiences.

The 10th House is an extension of the 6th; it denotes the ambitions, success, attainments of the subject; honour, credit, public esteem; the father or mother. (The 10th is always of the same sex as the 1st, and in a female horoscope denotes the mother.)

The 11th House is an extension of the 7th, and denotes the tie of friendship; congeners; associates; syndicates, companies, leagues, clubs, associations of which the subject is a member; his confederates and supporters.

The 12th House is an extension of the 8th, and denotes privation, confinement, restraint; the hospital, prison or other place of detention; sequestration, exile; ambushes, plots, secret enemies; the occult.

It will be seen that many other interpretations apply to the House by *reflection*. Thus the 1st being the subject of the horoscope and the 7th his wife; the 3rd his relatives and the 9th his wife's relatives, the latter house comes to mean brothers- and sisters-in-law, *i. e.* marriage relatives.

The 10th being the father and the 4th the mother (in a male horoscope), the 7th is the maternal *grandfather* and the 1st the maternal *grandmother*.

The 6th being the uncles or aunts on the mother's side (*i. e.* maternal aunts or uncles), the relatives of the mother, the 5th (progeny) from the 6th (*i. e.* the 10th House) will denote maternal *cousins*. Similarly with all those relations which "a man may not marry," as expounded in the Book of Common Prayer.

We have now before us the whole of the *alphabet* of astrology, and may now proceed to frame a horoscope and read it by the language of the heavens.

It is important that the whole of the planetary natures should be learned, together with those of the signs and the significations of the Houses, before the next step is taken. When the alphabet has become a language, that language may be interpreted. Until then we are faced only by dead symbols.

SECTION II

CHAPTER I

MAKING A HOROSCOPE

For the practical pursuit of astrology a horoscope must be drawn for the moment of a birth.

It is of first importance to understand clearly what is meant by "birth" in the astrological sense. Observe, then, that there are three stages in the process of obstetrics: (1) Extrusion, (2) Abscission, (3) Independent and *sustained* breathing. The moment of birth is that at which the first breath, usually accompanied by a cry, is taken and followed by *regular breathing*. For it should be noted that a spasmodic breath, followed by a cry, may be only the first of a series of intermittent breathings, regular breathing being established only after a considerable interval.

The beginning of regular breathing having been noted, the astrologer may thereafter draw a correct horoscope of the birth. This horoscope, which shows the relative positions of the celestial bodies at the time of the nativity as regards one another, and their positions as seen from the place of birth, is called the Radix. It is the root from which springs

the whole tree of life. It represents the environment of the new life, the conditions under which the incoming soul will be required to express itself, develop its powers, and gain its new load of experience.

That which, as environment, presses it most closely, is the physical body with all its hereditary tendencies and acquired habits. Beyond this there are the wills of other units of life, all striving towards the satisfaction of common human needs, and spurred by individual ambitions. The horoscope of birth is in this sense accidental and not incidental, and cannot be consulted in any matter prior to the act of birth, nor in regard to the essential nature, origin, power and motive of the soul.

There is a system of horoscopy which claims to go deeper, and to concern itself wholly with the evolution of the soul and its migrations; but this has no part in my present scheme and may be conveniently ignored.

In order to draw a horoscope of the birth, it will be necessary to obtain (1) an Ephemeris of the planets' places for the year of birth; (2) a Table of Houses for the place of birth, or an approximate latitude; (3) a set of Transit Tables extending over a hundred years.

An *Ephemeris* is an astronomical calendar showing the positions of the celestial bodies at noon each day throughout the year. This information is extracted from the *Nautical Almanac* or the French contemporary *Connaissance de Temps*. It gives the geocentric longitudes and the latitudes and declina-

tions of the bodies, the sidereal time of the day corresponding to the Sun's true Right Ascension at noon; and the aspects formed between the planets (called "Mutual" aspects) and also the solar and lunar aspects. Some of these terms need explanation to the lay reader.

Geocentric longitude is the position of a body in the ecliptic as seen from the centre of the earth.

Heliocentric longitude, from which geocentric longitude is converted, is the ecliptic position as seen from the Sun. In astrology we use the geocentric longitudes because we are considering the action of the planets upon the earth and its inhabitants. If we lived on Mars we should have to take the positions as seen from Mars. The ignorant contention that the discovery of the heliocentricity of the system invalidates astrology is of course without rational foundation.

Declination is distance from the equator north or south. It corresponds to geographical latitude. The line apparently traversed by a star or planet in its diurnal passage round the earth is called the "parallel of declination."

Latitude of a celestial body is distance north or south of the ecliptic.

Sidereal time is the Sun's true Right Ascension at noon, measured on the equator from the vernal equinox and corrected by the difference between Right Ascension and mean or clock time. It may be expressed in °, ′, ″, or in h., m., s., the circle of the equator being equal to 24 hours.

Tables of Houses are computed for various latitudes (as for New York, Paris, London, Liverpool, etc.), and serve for all places of the same or approximate latitude as these towns, whether north or south of the equator. The Tables show the points of the ecliptic cut by the cusps of the Houses; thus the cusp of the 10th House is the same as the meridian of longitude, and the point of the ecliptic thereon, at the time for which the calculation is made, will be that which is on the meridian and culminating.

Local time is the time corresponding to Greenwich time at any moment. The correction to be applied to Greenwich time in order to find the local time is 4 mins. for every degree of longitude east or west. If east, *add* to Greenwich time; if west, *subtract* from Greenwich time in order to get the local time.

With the ephemeris in hand, turn now to the date of the birth.

Against this date, in the left-hand column, you will find the sidereal time at noon.

To this sidereal time *add* the "local time" elapsed since the preceding noon, together with an equation at the rate of 10 secs. for each hour.

The sum will be the sidereal time on the mid-heaven at the time of birth.

Next turn to the Tables of Houses for the latitude of the place of birth and find this sidereal time. Against it, under the column marked 10 (10th House), you will find the degree of the ecliptic which is on the meridian. This is technically called the

"midheaven." In the next column (11) you will find the degree of the zodiac which is on the cusp of the 11th House. In the next column that which is on the cusp of the 12th House. In the next column, marked "Ascendant" or "Asc.," you have the degree which is rising in the east; the next column gives the degree on the cusp of the 2nd House, and the last column that which is on the cusp of the 3rd House.

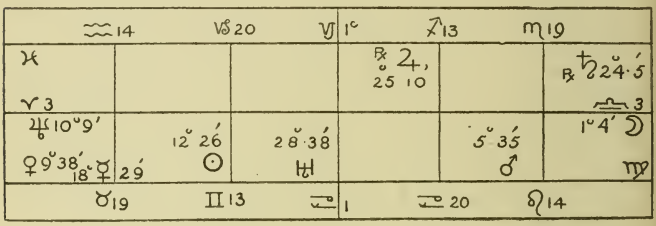
The 4th House will hold the same degree of the opposite sign to that which is on the 10th cusp. The 5th cusp holds the opposite to the 11th, and the 6th the opposite to the 12th, and so on to the 7th, 8th and 9th cusps. The "skeleton" figure is then complete.

The planets' places must next be inserted, and as the ephemeris is constructed for Greenwich mean time, the Greenwich time of the birth must be used instead of the local time. The places being given for each day at noon, the longitudes can readily be found by proportion for any intermediate hour.

For the purpose of illustration we may take the horoscope of King George V. The King was born on the 3rd of June, 1865, in London, at 1 hr. 18 min. a.m. In the ephemeris for 1865 we find against the 2nd of June, at noon preceding the birth—

	H.	M.	S.
Sidereal time	4	43	52
To which add time since ..	13	18	0
And equation at 10″ per hour		2	13
S.T. on midheaven at birth	18	4	5

This sidereal time corresponds with the 1st degree of Capricorn, which therefore occupies the midheaven. The skeleton is then completed from the Tables of Houses for London; and the planets' places and those of the luminaries are taken from the ephemeris for the 3rd of June, at 1.18 a.m., and in effect we have the horoscope as follows :—



Aspects, etc.

☉ ⚹ ♆, ⚹ ♂, △ ☽
☽ ☌ ♆, □ ☿, ⚹ ♃, △ ☉, □ ♅, ☌ Asc.
☿ □ ☽.
♀ □ ♃, ∠ ♅
♅ ⚹ ♄, ☌ ♅
3△, 2+ 4═, 0 ▽
3∧, 3□, 3◠

It is to be observed that the planets are in "aspect" to one another when at birth they are within 5 degrees of the exact angle; and the luminaries are in aspect at a distance of 7° from the exact angle; and that angle to which they are severally nearest must be taken as the aspect then in operation. Thus, with the Sun in ♈ 0° and ♃ in

♉ 17°, the angle is 47°, which is nearest the ∠ semi-square of 45°. The Sun is then semisquare Mars. But if with the ☉ in ♈ 0° Mars should be in ♉ 23°, at an angle of 53°, then the *nearest aspect* is the ⚹ of 60°, and the Sun is then said to be in sextile to Mars.

It is to be observed that the groupings of the Signs already given in Chap. II will be of much use in the computation of the aspects; for all signs of the same *Elemental* nature are in trine to one another; those of the same *Constitutional* nature are in square aspect to one another.

Any form of horoscopical figure may be used, and each has its advantages. That given above dispenses with the circle and consists of a series of straight lines, representing the celestial sphere on a Mercatorial projection.

CHAPTER II

FOREIGN HOROSCOPES

Suppose that the birth took place abroad, let us say in Berlin. The "skeleton" is set for the local time, and the planets' place are taken, from the Greenwich ephemeris, for the corresponding Greenwich time. The Tables of Houses used must be those for the latitude of Berlin.

In all cases the Midheaven is calculated for *local* time, and the Tables for the Houses must be those due to the latitude of the place. And in all cases where the Greenwich ephemeris is used, the corresponding Greenwich time is employed when calculating the planets' places.

South Latitude

When the figure is to be set for places south of the Equator, calculate the Midheaven for local time as before. Then add 12 hours to the sidereal time on the Midheaven, refer to the tables for the corresponding *North* latitude, and take the *opposite signs* to those found on the cusps of the Houses, retaining, however, the same degrees.

Thus, if a birth has taken place in latitude 51° 30′ *south*, at 1.18 a.m. on the 3rd of June, 1865 (see horoscope of King George V), the sidereal time on the Midheaven is found to be 18 h. 4 m. 5 s. As the latitude is south we must add 12 hrs., thus—

	H.	M.	S.
S.T. on M.C. at birth	18	4	5
Add	12	0	0
	30	4	5
Subtract the circle	24	0	0
S.T. on *lower meridian* ..	6	4	5

Referring now to the Tables of Houses for latitude 51° 30′ (London) against sidereal time 6 h. 4 m. 5 s., you will find ♋ 1°.

Place this on the lower meridian, which is the cusp of the 4th House, and follow with ♌ 7° on the 5th cusp, ♍ 7° on the 6th, ♎ 0° 47′ on the Descendant, or 7th, ♎ 25° on the 8th, and ♏ 25° on the 9th cusp, as you find them in the Tables. Then complete the circle by inserting the same degrees of the opposite signs on the remaining cusps. The places of the celestial bodies are then calculated for the Greenwich time corresponding to the local time of the place of birth.

The student who finds any difficulty in following these instructions will probably be better guided by carefully following some of the many examples

published in the text-books, manuals and guides, which are very plentiful and moderate in price. *C'est le premier pas qui coûte,* it is true, but once the initial stages of Astrology are passed successfully, a world of fascinating study will reward the careful and patient worker.

Note.—It should be observed that the Midheaven and Ascendant are the only points which are mathematically determined by the calculation of a horoscope. The degrees on the cusps of the other Houses may conveniently, and indeed rationally, be allotted by dividing the entire degrees contained in each quadrant by three and adding the result to the degree on the Midheaven, or the Ascendant, according to quadrant involved. This is the method I myself use in practice.

SECTION III

READING THE HOROSCOPE

CHAPTER I

PERSONAL APPEARANCE

The personal appearance at maturity is to be judged from a combination of the following elements :—

1. The rising sign.
2. The sign occupied by its ruler.
3. Planets in the rising sign.
4. Those planets in exact aspect to the rising degree.

Note that Saturn rising makes the complexion darker and the face thinner. Jupiter rising gives a fuller habit. Mars rising disposes to more colour or ruddiness and increases the stature. Thus a child born on the 7th of July, 1909, at 10.20 p.m., with the Moon and Mars rising in Pisces, showed giant proportions before she was a year old, being then of dimensions equal to a well-nourished child of four years. The Sun rising gives a fair complexion but often freckled or sunburnt in appearance.

Venus gives a beautiful and florid type. Mercury gives an alert look, with rather small, wizened features. The Moon gives fulness and disposes to lymphatic pallor. Mars rising generally gives a red mark, scar, cut or mole upon the face. Chaucer the poet, who was born with the rising of Mars in Taurus, says of himself: "Yet have I Martes mark upon my face."

There are usually to be found moles or marks upon that part of the body which is ruled by the rising sign; that which is on the cusp of the 6th House; and the sign occupied by the Moon. This is so generally the case that I have frequently used these marks successfully in planning a horoscope where the time of birth was in doubt.

Neptune rising usually gives blue eyes, with a mystical expression. When this is absent, the deportment is often limp and the expression drowsy and dazed.

Uranus rising gives angularity and slenderness to the body, together with a marked *brusquerie* or eccentricity of action.

The Typal Forms

due to the rising of the twelve signs are briefly as follows:—

Aries.—Slender figure, lean body, long neck, broad forehead, narrow chin, curling hair, either sandy or black.

Taurus.—Full body, strong shoulders, full neck, waving brown hair.

Gemini.—Tall, well formed; long limbs, slender hands, long nose, rather wide mouth, brown hair, generally fine and straight.

Cancer.—Short stature, broad chest, rounded features, brown hair, usually of a light tinge; full, fleshy body; small hands and feet.

Leo.—Tall, well-developed and upright figure; curling or wavy hair, florid complexion and large grey eyes.

Virgo.—Lean body, large forehead, high cheek-bones, square jaws, long upper lip, brown hair.

Libra.—Elegant figure, oval face, neat features, good complexion; rich brown hair, good teeth and nails.

Scorpio.—Thick-set figure, sturdy appearance, swarthy complexion, wavy or curling hair; glittering bright eyes.

Sagittarius.—Tall, well-developed figure; high forehead, long features; full, expressive eyes; brown hair.

Capricornus.—Strong, prominent features, moderate or small stature; dusky complexion, dark hair.

Aquarius.—Well-developed and full figure; fine complexion; blue eyes; flaxen or light-brown hair; defective teeth.

Pisces.—Small but full figure, small hands and feet; full eyes; pale, dusky complexion; black, straight hair.

It is to be observed that pure types are seldom met with, but when a planet rises in its own sign it may be regarded as astrologically pure, if at the same

time no planet is in close aspect to the rising degree. There remains, however, the fact of heredity, which will always operate towards the reproduction of the family type; so that it becomes a matter of great experience and skill to correctly depict a person from the horoscope alone. It is a fact, however, that astrologers learn to recognize the various zodiacal types with great facility. King George V, it will be seen, is of the Aries type, blended with that of Leo in which Mars is posited. Neptune is rising, and the King early espoused the naval profession. Many of the King's portraits reflect the "drowsy" look peculiar to the planet Neptune.

is governed by the Sun and the rising sign. The vital signs are ♈ ♌ ♐, the airy signs are less vital; while the weakest are ♎ ♍ ♒ and ♓.

The ☉ well aspected shows a strong constitution, with freedom from hereditary taint or organic disease. When badly aspected it shows organic troubles which in favouring circumstances will readily develop. Hereditary disorders are also thus discovered.

The affliction being from *fixed signs* shows diseases of the heart, throat, blood and excretory system; *flexed signs*, the lungs, bowels and nervous system; *cardinal signs*, the head, loins, stomach and skin.

Saturn denotes obstructions, defects, privations; *Jupiter* enlargements and congestion; *Mars* inflammatory action, lesions and remedies by the knife; *Uranus* shows paralysis and rupture; *Neptune* hyperæsthesia and neuropathic conditions, hysteria, etc., and all insidious wasting diseases. *Venus* shows defects of the mucous membrane and effects of poisonous elements; *Mercury* nervous disorders, especially of the voluntary arc of nerves and the cerebrum. The *Moon* disposes to irregularities and lack of co-ordination in the system.

CHAPTER III

HEALTH

The ☽ is the chief factor, denoting the functional powers. When badly aspected it shows functional disorders in the same way that the Sun denotes organic disorders. The Sun shows incidental and the Moon accidental effects. The one is inherited and the other acquired. A functional derangement may excite an organic disorder and become a chronic illness.

When the constitution is weak and the health good the person may live to a good age, but the first serious illness may kill. When the constitution is strong and the health bad much sickness may be endured without fatal effect.

Consider, then, the Sun first of all, in regard to the constitution; and next the Moon, in regard to the health. When the Ascendant is weak, and both the luminaries afflicted, predict a short life. When the rising sign is strong, and both Sun and Moon well supported, predict a long life. Moderate years are the result of mixed influences.

When maladies are indicated by a planet afflicting the ☉ or ☽ by evil aspect, the malady will be of

the nature indicated by the afflicting planet, and the part of the body affected will be that indicated by the sign it occupies. Thus the ☉ in ♌ in square to ♂ in ♉ would indicate inflammatory action in the throat, while ☉ in ♌ in square to ♄ in ♏ would denote obstructions in the excretory system, appendicitis, etc.

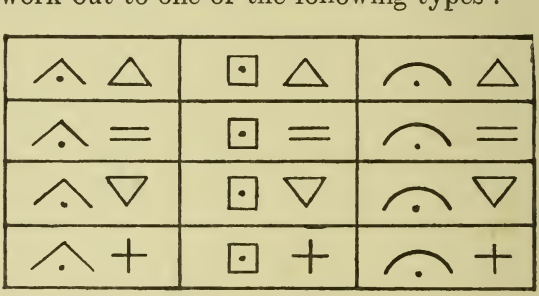
Children born when a malefic planet is rising and close to the Ascendant, or setting in opposition thereto, while at the same time the ☽ is applying to an ill aspect of the malefics, seldom live beyond infancy. The time of their demise in such case can usually be measured by the number of degrees between the ☽ and its complete aspect to the nearest malefic, accounting one month for each degree.

CHAPTER IV

THE CHARACTER

TAKE the *constitutional* groupings of the signs (Section I, chap. iii) and see whether the majority of the bodies are in fixed, flexed or cardinal signs. Judge of the mental type accordingly.

Next observe the *elemental* groupings and note that which contains the majority of the bodies; and from this you will know whether the character will be expressed on spiritual, mental, psychic or physical lines. The relative groupings will therefore work out to one of the following types :—



These symbols have already been explained (Section I, chap. iii), together with their applications, so that there is no need to repeat them here.

Thus, if the majority of the planets are in airy

signs, and next in watery signs, the type will be of the mental-psychic; and if the majority are also in acute or cardinal signs, you will get the pioneer, with the initiative and progressive tendency working along intellectual and social lines; the intellect having, however, control over the emotions.

The individual characteristics are contributed by those planets which are in aspect to ☿ in the ☽; for ☿ governs the rational faculty and the ☽ the natural, as Ptolemy affirms.

Thus the manner and disposition, the expression of feeling, and the domestic and social traits are chiefly shown by the planetary aspects to the Moon; while the intellectual and business faculties are shown by the condition of Mercury.

Those planets which at birth happen to be on or near the Ascendant, or in the 9th or 3rd Houses, will greatly characterize the individual, on account of the great influence these parts of the heavens exert upon the mind.

The specific characteristics of the planets and luminaries are as follows :—

Neptune : subtlety, planning and scheming. A tortuous mind, but suave manner. Clever at plot and counterplot. A diplomat. Disposed to the drug, nicotine or other insidious habit. Fond of mysterious and detective work. Frequently touched with a mania for something. A possible genius.

Uranus : inventive faculty, originality, waywardness, independence of spirit, abruptness.

Saturn : secretiveness, caution, reserve, self-

control, temperance, soberness; philosophical, thoughtful, brooding, melancholic, faithful. A good staunch friend, and an unrelenting enemy.

Jupiter : generous, just, sympathetic; possessing a knowledge of human nature; joviality, a good judgment, fruitful intellect; confidence; sometimes too optimistic and even bombastic.

Mars : courageous, daring, energetic; fond of exploits; enterprising; frank, outspoken, petulant, zealous, and fond of freedom.

The *Sun :* proud, dignified; possessed of self-confidence, generosity and magnanimity; disposed to the grandiose and magnificent; sometimes vain and haughty, yet free from meanness, and loving fair play and transparency; generally honest and opposed to all cliques and cabals.

Venus : gentle, kind, docile and persuasive; loving music and the fine arts, bright and joyous scenes, jewels and flowers; fond of pleasure, and frequently self-indulgent.

Mercury : active, business-like and capable in affairs; of voluble speech; attentive to details; punctilious and easily irritated; loving knowledge for its own sake; accessible and communicative.

The *Moon :* changeful, vacillating; versatile; imaginative; romantic; loving travel and change of scene; sensitive and whimsical.

Judgment as to character is first made by the grouping of the signs in order to get the type to which the subject belongs, and then by the aspects of the Moon and Mercury to determine the specific traits

or characteristics. Planets in the 1st, 9th and 3rd Houses have a very marked influence on the expression of character.

It is here to be observed that the same indication and its corresponding trait of character will work out differently in persons of the various types. Thus ♂ ☌ ☿ in a purely emotional type is liable to produce dangerous and destructive passions, which in an intellectual type would find expression in critical diatribe and free-thought ; while in the spiritual type it would beget a zealot; and in the material type a violent and unscrupulous firebrand, a maniac.

There is one axiom which cannot be too strongly emphasized, and the student will do well to keep it always before him : *The planets act upon us only in terms of ourselves.*

Mental derangement is shown by the affliction of ☿, or ☽, in ♊, ♓, ♐ or ♍. Acute mania is shown by ☿ ☌ or ☍ to ♂; and epilepsy by ☿ afflicted by ♄. But in such case there will be no remedial aspect from the benefic planets and none between the ☽, ☿ and the ascending degree.

CHAPTER V

ACCIDENTS

Disposition to accidents is shown by the affliction of the Ascendant or the ☽ by the adverse aspects of the violent planets ♅, ♄ and ♂. If both the Sun and Moon are so afflicted and the afflicting planet be elevated above the luminaries, there is liability of a fatal termination, which only the intervening good aspect of ♃ or ♀ can prevent.

Note that a planet intervenes only when its aspect is formed *before* that of the afflicting body.

Mars when so afflicting the Ascendant or luminaries disposes to accidents by fire; also cuts, bleeding wounds and abrasions. In human signs ♊, ♒, ♎, it may bring operations or hurts by human hands. In watery signs, scalds; in fiery signs, burns; in earthy signs, abrasions.

Saturn thus afflicting denotes falls, fractures, bruises, blows from falling objects, etc. In earthy signs by falls, earthquakes, explosions of mines, etc.; in watery signs, drowning; in airy signs, by falls from a height; in fiery signs, by explosive missiles, etc.

Uranus similarly afflicting denotes ruptures,

broken bones, compound fractures, accidents by machinery, and all extraordinary casualties.

Neptune shows danger of poisoning by drugs, noxious gases, etc.

The source from which danger emanates is to be seen from the position of the afflicting planet, as if ♂ be in the 6th House, the hurt will come from physicians (surgeons) or servants; in the 3rd, on short journeys; in the 9th, in foreign lands; in the 5th, by sport or play, etc. The affliction being from the 8th House is especially sinister, as it threatens a fatality.

It may perhaps be well to note in these days of extended means of locomotion, that ♅ has special reference to hurts proceeding from defective machinery, break-downs, etc. ♄ denotes collisions, ♂ firing or ignition, and when these planets afflict the Ascendant or luminaries from aerial signs, the danger of aviation is increased; in watery signs, aquatics should be avoided; and in earthy signs motoring will add to the peculiar dangers to which the subject will be liable.

CHAPTER VI

THE FORTUNES

THE luminaries being in mutual good aspects, and the ☽ otherwise well supported in the horoscope by benefic aspects, shows a successful career. If the planets are chiefly under the horizon or "below the earth," as it is otherwise called, then success comes after marriage, or late in life, as the case may be. But if above the horizon, then success is speedily achieved. Evil planets in the 4th House near the lower meridian show a poor termination to the career, even after a life of much success. Saturn in the Midheaven will bring a person to a good position and afterwards denude him of all benefits.

Impediments come from those sources indicated by the Houses occupied by the malefic planets or those badly aspecting the ☽, as if in the 7th by marriage or contracts; in the 8th by legacies; in the 4th by mining, farming and real estate; and so of the rest. To be exceptionally fortunate the planet ♃ should be in good aspect to one of the luminaries and angular, especially in the 1st or 10th.

A benefic planet in the 4th House, not afflicted by adverse aspect, shows a successful finish to the career.

The periods of good and ill fortune are to be specifically known only by reference to the " Directional arcs " (see " Measure of Time ").

Jupiter in good aspect to Uranus shows legacies and windfalls, while the same in good aspect to Saturn gives promise of an inheritance. Planets in the 2nd House are especially to be regarded in this matter, as that House has reference to the personal possessions and generally to the financial status of the subject. The luminaries therein, or one of them, well aspected by ♃, ♀, etc., will give financial competence; as also ♃ or ♀ therein, free from affliction by adverse aspects. The malefics therein, or the luminaries badly aspected, show poverty and a continual struggle for a competence.

Here again there is the personal equation involved, and all judgment is to be regulated by reference to the sphere of life into which the subject is born, his responsibilities, etc. The poverty of one man might well constitute the wealth of another in a humbler sphere of life.

The planets act upon us in terms of ourselves and in proportion to the measure of our individual powers.

Note.—In a female horoscope the ☉ will replace the ☽, but in other respects the rules here given will apply.

CHAPTER VII

THE POSITION

The majority of the planets rising between the 4th and 10th eastward, show an ambitious and aspiring nature, a candidate for responsibility, one who will be independent, a "free lance," and restless under the yoke of servitude. Thus placed, the planets denote effort and ambition which will result according to that planet which is nearest the Mid-heaven and on the oriental side of it.

The more planets there are in angles, the 1st, 10th, 7th or 4th, the more conspicuous will be the subject in his sphere of life. If at the same time in cardinal signs, he will be an epoch-making man or remarkable pioneer.

Planets above the horizon show responsibility and some degree of eminence.

Below the horizon and occidental, there is less prominence in the life.

Benefic planets in the 10th House (which governs the credit, honour and esteem) will contribute their aid in bringing the subject to a position of influence in his sphere of life.

The end of life is shown by the 4th House. Malefic

planets in the 10th bring a man early to a downfall, but if in the 4th House the end of life will be passed in tribulation or obscurity.

If a man rises by patronage there will be indications of it in the 11th House; and the horoscope of the benefactor will show marked sympathy with that of his beneficiary.

The mundane aspects are of some considerable significance in this matter, for planets on the cusps of the Houses will materially affect the position for good, inasmuch as they are then in ⚹ or △ to the Midheaven or Ascendant. Perhaps not enough has been made of these mundane aspects, and it is well that they should not be overlooked. Placidus de Titus, in his *Primum Mobile*, makes them the basis of his system of Prognostics.

Similarly it has been observed that when planets are on the cusps of the Lunar Mansions, the person then born rises to eminence (Section I, chap. iii.).

The majority of planets in or near any such degrees, viz. the 1st, 13th and 25th of the cardinal signs, the 9th and 22nd of the fixed signs, or the 4th and 17th of the common signs, denotes one born to distinction. King George V has 5 planets, as well as the Midheaven and Ascendant, close to such degrees.

CHAPTER VIII

THE OCCUPATION

THIS is to be judged from the 6th House and the planets therein, together with the sign on its cusp.

The signs have affinity with those things ruled by the Houses to which they correspond, as ♊ to the 3rd House, ♌ to the 5th, etc.

The planets have their own significations :—

Saturn has relation to minerals and heavy bodies, lead, etc.

Jupiter to legal affairs, ecclesiastical matters.

Mars to fire and iron, fighting, the military profession.

The *Sun* to gold ; civic dignitaries, the Crown and its officers, ambassadors, etc.

Venus to art, music and matters of adornment.

Mercury to literature, mercantile pursuits and affairs of traffic.

The *Moon* to public employment, catering, retail business, etc.

Uranus to electrical and scientific pursuits, and also to affairs of propaganda ; the civil service and positions of civic authority.

Neptune to psychological and mysterious pursuits, also travelling and seafaring.

These are, of course, but loose and general significations. The position of the majority of the planets will indicate whether the life-work should be along spiritual, mental, social or mercantile lines, and the sign on the 6th House, the position of its ruler and the nature of any planet in the 6th House, will guide to a specific occupation.

Fixed signs show inventors and producers, manufacturers.

Flexed signs purveyors and factors, importers, travellers.

Cardinal signs retailers, dispensers, organizers and directors, managers and those in prominent positions.

Some illustrations of known cases may serve to illustrate the manner of interpretation :—

1. ☽ in ♒ in the 6th House—a dairy company manager.
2. ☿ in ♒ on 6th House—an accountant in a large tea importer's.
3. ♊ on 6th and ☿ in ♓—a writer on occult philosophy.
4. ♃ in ♉ in the 6th—an estate agent.
5. ♎ in the 6th, with ♀ in ♉—a stockbroker.
6. ♐ on the 6th and ♃ in ♒—a company promoter.
7. ♊ on 6th and ☿ in ♋—an exploration promoter.
8. ♍ on the 6th, with ♄ in ♉—a coal merchant.
9. ♀ in ♌ in the 6th—an artist.

Judgment on the choice of occupation must of necessity be guided by a number of considerations, questions of aptitude, education, training, sex, etc., being all largely involved.

Taking all the planets in all the signs we have but 108 possible significations, while there are obviously more than that number of distinct occupations. It must therefore suffice if the astrologer can give some hint of the line along which the occupation may be found.

Thus *fiery signs* may denote spiritual things equally with those in which the element is the chief agent.

Airy signs all mental occupations from the clerk to the professor of philosophy, as well as all those trades and occupations in which the pneumatic or air force is employed, even the lately developed pursuit of aviation and aeronautics generally.

Watery signs may denote the social or emotional side of business, and all trades in which the watery element is chiefly employed, as in navigation, laundry work, the manufacture and sale of beverages, painting, etc.

Earthy signs may denote the manual and practical occupations, equally with those in which the products of the earth, mining, agriculture, estate development and similar occupations are concerned.

CHAPTER IX

MARRIAGE

On this most important of all questions depend many very vital issues. Not only is the moral and spiritual welfare of the contracting parties involved, but that also of successive generations.

It is not within the scope of this treatise to consider questions of expediency or fitness, or the deeper psychological questions of fascination, attraction and destiny.

Suffice it to say that all horoscopes present themselves to the expert as either marriageable or misogynous.

The indications of marriage are as follows :—

In a male horoscope the Moon (in a female the Sun) being oriental, *i.e.* in the S.E. or N.W. quadrant, and increasing in distance from the other luminary, shows an early marriage. Oriental and decreasing, or occidental and increasing, marriage at a more mature age.

But if occidental and decreasing in distance from the other luminary, marriage will be deferred to a period past the prime of life.

Venus at a male nativity (Mars at that of a female)

being afflicted by *Saturn* shows disappointed affections in early attachments; by *Uranus*, romantic attachment followed by enforced breach, or estrangement and rupture of relationship by exceptional incidents; by *Mars* (Venus in a female case), impulsive attachments of a passionate and dangerous order; by *Neptune*, deceptions and seductions, impositions and fraudulent representations.

The luminaries being in square or opposition to one another, and Venus afflicted, there will be no marriage.

The 5th House governs all considerations of love affairs; the 7th House those of marriage.

Saturn brings about loss of the partner by death, or it militates against happiness in marriage by defects of nature, by jealousy, coldness and suspicion.

Uranus produces rupture of the marriage tie, divorce or separation, and, by marked eccentricity of the partner, tends to disturb the relationship.

Mars shows licence, freedom, frequent quarrels and lack of forbearance and self-control. It frequently leads to violence and fatality.

Neptune deception and insidious hurt. The partner is afflicted mentally or has unnatural and perverted appetites and desires. The partner may have a legal tie already, and generally has a history.

In female horoscopes we substitute the ☉ for the ☽, and Mars for Venus; but in other respects judgment is made for both sexes alike.

Happiness in marriage is shown by the ☉ being ☌ or △ ☽; and by ♀ or ♃, well aspected, being

in the 7th House. Also if the planet to which the ☽ (male) or ☉ (female) first forms an aspect (⚹, △, □, ☌ or ☍) after birth, be a benefic and well-aspected, or any planet in good aspect to the benefics, there will be harmony in marriage.

Unfortunate and unhappy unions take place when the ☽ (or ☉ in the case of a woman) applies by evil aspect to a malefic planet, and the 7th House is occupied by a malefic or a planet badly aspected.

In a female horoscope, the condition after marriage may be fairly predicted by reversing the horoscope and looking at it from the point of view that the Descendant is then the Ascendant and the Mid-heaven the Nadir.

The marriage partner is described by the rules of the 7th House and the sign it occupies, or if it be retrograde, by its dispositor.

[N.B.—A planet is said to dispose of another when the latter is in a sign it rules. Thus ☿ in ♓ is disposed of by ♃, since Jupiter is the ruler of ♓.]

A man is most frequently attracted to a woman whose sun at birth occupies the place of Mars in his horoscope; and always it will be found that a strong attachment is the result of this or a similar coincidence of the planets in horoscopes of the parties involved.

CHAPTER X

PROGENY

The 5th House and the 11th (being the 5th from the 7th), the 4th House and the 10th, are regarded in this matter. The Moon governs the maternal capacity, and the 4th and 5th Houses are those which give succession.

In a male horoscope the 5th, 7th, 9th, 11th represent the succession on the male side; the 4th, 6th, 8th, 10th on the female side.

In a female horoscope the 5th, 7th, etc., denote daughters, and the 4th, 6th, etc., sons.

These points being duly noted, see if the 4th, 5th, 10th and 11th are free from malefic planets. If so, and the Moon is in a prolific sign ♋, ♏, ♍, then there will be progeny. But if the malefics occupy any of these Houses there will be some loss of progeny.

A benefic, or the ☽ well aspected in a fruitful sign ♋, ♏, ♓ and in the 5th House, shows a large family.

Lack of progeny is shown by Saturn, Uranus or Mars in the 5th House in a sterile sign (♈, ♌, ♑); or the ☽ so placed in any House and afflicted by Saturn; and usually Saturn denies succession along

those lines indicated by its House, according to the sex of the horoscope.

It has been argued that when children are born at the same time, the potential of the horoscopes of the respective parents operates for a difference of fortune. Thus, if two women give birth to progeny at the same time, and one parent has ♃ in the 5th House, while the other parent has ♄ there at birth, the result may well be that one child will be properly developed and nourished, while the other, under the maternal tradition of an evil Saturn, will be puny and of weak vitality. But this is an argument which by the premises is not, in fact, in accord with nature, for when this diversity of fortune as regards progeny is shown in the horoscopes of different parents, it will be found that the progeny are born at times which develop influences in accord with the potential of the parental horoscopes.

Twins are generated by those in whose horoscopes the ☽ is in a double-bodied sign ♊, ♐, ♓, or a planet is in such a sign in the 5th House at birth.

The phenomenon of twin births is a complete argument for the truth of Astrology. We have the cases of the Cloughs of Pudsey, the Webbs who played the two Dromios in the *Comedy of Errors;* the famous Morrell twins, and many others whose lives were exactly parallel from birth onwards. The case of John Hemming the ironmonger's son, who was born at the same time and in the same parish of St. Martins-le-Fields as King George III, proves that planetary influence is more significant

than heredity. For John Hemming's father died, and he succeeded to the business at the same time that George II died and George III came to the throne. They were both similarly afflicted by temporary loss of mental faculty, they had the same number of children, and they died on the same day and nearly at the same hour.

It is to be observed that there are two kinds of twins: monovates and biovates. Monovates are born from a double fertilization within the same amnion, while biovates are born from two distinct ova. In the latter case we may look for a great diversity of faculty and development.

The fact that two children born at different times of the same parents, brought up under exactly similar conditions, and fed at the same board, develop along widely divergent lines, goes to show that heredity may count for something, but that planetary influence counts for a great deal more.

CHAPTER XI

TRAVELLING

The signs of travelling are as follows :—

The majority of the planets in cardinal and common signs (otherwise called movable and flexed), or, alternatively, many planets in angles and cadent Houses, show travelling.

The circumstance of travelling is judged from the 3rd House for short (inland) journeys, and from the 9th House for voyages and long journeys.

If the malefic planets are in these Houses, judge evils will befall of the nature of the planet, as *Saturn* delays, impediments, privations ; *Mars* hurts and disputes, fighting, fires, etc; *Uranus* a breakdown, sudden calamities, mechanical defects, etc; *Neptune* ambushes, plots, betrayals, frauds, treacheries.

When malefic planets occupy these Houses, it is not good for the subject to travel.

By regarding the threatening planet and the nature of the sign it is in (fire, air, water, earth), you may predict the exact nature of the danger. But if the benefic planets are in the 9th House, benefits will arise from foreign travel.

Where there are no planets so placed, regard the nature of the rulers of the signs on their cusps, the aspects they receive, and judge as if that ruler were actually in the House itself. Thus if no planet is in the 9th, and the sign on the cusp is ♑ Capricorn, then look to Saturn's position and aspects. If in the 8th House and afflicted, there is danger of death; in the 2nd, well aspected, gain will follow a long residence abroad; and so of the rest.

Observe that *Saturn* always demands the "time" consideration. He does nothing quickly, but he rewards patience. *Uranus*, on the other hand, acts without warning either in rewarding or despoiling. *Mars* always exacts a tussle, and you must work strenuously and fight hard for his best gifts. *Neptune* favours a scheme or plot, and dearly loves the diplomat.

These interpretations may be read into other sections of the book of life. They do not specifically or solely apply to travelling.

Planets well aspected, especially benefic planets in the 1st, 4th or 10th Houses, promise success in the land of one's birth. The allurements of foreign travelling should in such case be ignored. This matter has much bearing upon the question of emigration.

CHAPTER XII

FRIENDS AND ENEMIES

The Moon or Mercury well aspected will give many friends; benefic planets in the 11th House, or the ruler of the 11th House well aspected, the same. The ☉ in good aspect to the ☽ always gives many favours and general success through friends.

The case is quite otherwise if you find these significators badly aspected or malefic planets in the 11th House. Judge of the effects by the nature of the planets involved, as well as their aspects.

The 7th House shows rivals and open enemies, opponents in business, etc.; but the 12th House shows secret enemies.

Malefic planets in the angles of the horoscope show many contentions and fatal disputes. Benefics there denote abundant success through the support of adherents and friends.

Sympathy and Antipathy

It will be found that persons whose horoscopes are in disagreement will inevitably quarrel or oppose one another's interests; while those whose horoscopes are in agreement will mutually assist one another and evince consistent good-will.

Some of these relationships may be localized by reference to the positions of the benefic and malefic planets in a horoscope. Thus if ♄ be in ♈ 10°, it will follow that any person born on or near the 1st of April in any year will have the ☉ Sun at his or her birth in the same place as this Saturn, and this is quite sufficient cause for him whose Saturn it is to avoid all persons born on the 1st of April.

The ☉ in one horoscope on or in good aspect to the ☽ in another, will warrant a close friendship.

When ♂ in one horoscope is on ♀ in another, and they are of opposite sexes, a dangerous passion may be developed.

Nothing, perhaps, in the whole system of astrology can answer more clearly and satisfactorily to the test of experiment than this matter of sympathy and antipathy as shown by the relative positions in two horoscopes. Did space permit, it would be possible to display the foundations of every great feud or war which has set man against man and involved the fate of whole empires and the lives of thousands of men. It is significant that everything is to be traced back to the relative positions of the planets in the horoscopes of the rival kings or rulers.

CHAPTER XIII

THE KIND OF DEATH

The positions of the malefic planets must be considered, especially regarding such as may be in the 8th or 4th Houses, or those which may afflict the ☉ or ☽ when in these Houses. The nature of the sign occupied by the afflicting planet, together with that of the planet itself, will determine the cause of death (see "Constitution," Section III, chap. ii.).

Violent deaths are threatened when both the ☉ and ☽ are separately afflicted by a malefic (♆, ♅, ♄, ♂), or one of the luminaries has a double affliction by the conjunction or evil aspect of the malefics.

Saturn thus afflicting brings falls, crushing, suffocation.

Uranus electrocution, lightning-stroke, sunstroke, accidents by machinery, and suicide.

Mars wounds by steel and iron, burning, explosions; scalding by virulent acids; surgical operation, etc.

Neptune ambushes and traps; insidious poisoning; obsession, etc.

As regards the nature of the signs : *Fiery signs* have relation to electrical, heat and other phenomena. *Airy signs* are related to human agency, atmospheric phenomena, gaseous effects. *Watery signs* have relation to the passional phases of human life, and to the watery element, as well as to inflammable oils, petrol, etc. *Earthy signs* have relation to mining disasters, matters relating to the earth and its products, coal and other minerals, earthquakes and seismic effects generally.

A violent death is not to be predicted when, the ☉ or ☽ being thus afflicted by the malefics, there is an interposing ray from one of the benefic planets ♃ or ♀, for then there will be intervention and succour. An interposing ray proceeds from any planet which throws a benefic aspect to the luminary so that it falls between the malefic aspect and the luminary. This is called " abscission " by the old authors. It is too often overlooked by modern exponents.

SECTION IV

THE MEASURE OF TIME

CHAPTER I

ON DIRECTIONS

A VARIETY of methods have been employed by astrologers at different periods and in various countries to ascertain the precise time at which the portents of the horoscope will find fulfilment.

The Hindus divide the whole life into periods called *dashas*, and these are again divided into *bukthis*, and these again into *antarams;* so that a very close calculation may be made by this means. The method, however, is based upon the Sâyana system of astronomy, which reckons from the fixed star Revati (? Fomalhaut) and ignores the precession of the equinoxes. The system is perfectly consistent, but it cannot readily be applied to the European zodiac; and it may be omitted from the exposition without hurt to its integrity. The student is referred to the work of Parâshara known as *Parâshara Hora* for full instruction as to the methods of this system, and some account of it will be found in my *Manual of Astrology*.

The Chaldeans—and after them the Arabians—

took account of the progress of the planets and the luminaries after birth, accounting each day after birth as a year of life; and from the aspects formed between the celestial bodies by their progress among themselves and as regards their positions at the birth, they judged of the course of events. This system is the one most in vogue among astrologers to-day, and, rightly regarded, it is undoubtedly a ready means to a correct forecast of the time and nature of events.

Claudius Ptolemy took account chiefly of the rising and culmination of the bodies by the rotation of the earth on its axis, whereby the bodies are carried round the earth forming aspects to the radical positions. The measure of time used by him was that of Right Ascension, accounting 4 mins. or 1 degree to each year of life.

The analogy between this system and that of the Arabians is that the Sun's progress in the zodiac after birth is at the approximate rate of 1 degree per day, which is accounted as 1 year of life, while 1 degree of Right Ascension is also equal to 1 year of life.

Placidus confirmed this system and added the mundane aspects, bringing the bodies to the cusps of the Houses to form " directions " to the Ascendant and Midheaven, and to proportionate distances from the meridian or horizon to form mundane aspects to other bodies not at birth upon the cusps. In this system one-third of the semi-arc of a planet was accounted equal to one House, and half the

semi-arc was equal to an aspect of 45°, the semi-square.

The method I have advocated for many years and have consistently used in practice is as follows :—

For each year of life add one day to that of birth and set the figure for the hour and place of birth. This will give the progressed Midheaven, the progressed Ascendant, and the progressed place of the Sun. The aspects formed by these to the planets at birth and in the progress will constitute PRIMARY DIRECTIONS, and the aspects formed by the progressed planets to the Midheaven, Ascendant, Sun and Moon in the Radix will also be included in this category.

This system has the advantage of calculating the Arcs of Direction and equating them by the Sun's true motion at the same time. If it be contended that the arcs thus obtained are not as exact as those obtained by spherical trigonometry, inasmuch as they only measure to the nearest year of fulfilment, I would ask how many Arcs calculated by the latter method find fulfilment at the fractional part of the year represented by the minutes of a degree ? "Zadkiel" (Commander Morrison, R.N.) frankly admitted that the influence of an Arc of Direction extended over a considerable period and that it was brought into effect by the concurrence of Secondary or Lunar Directions, transits and eclipses.

Hence the experiences of "Zadkiel" and myself are entirely in accord, and I have no hesitation in saying that all the periodic changes in life may be accurately

foretold by reference to the Primary Arcs formed by the diurnal progress of the planets; while the precise time of the crises and the specific nature of events may be known by reference to the radical import of the planets involved, and to the aspects formed by the Moon in its progress.

The PRIMARY DIRECTIONS, therefore, will comprise :—

1. Aspects formed by the progressed *Midheaven* to the radical and progressed places of the planets.
2. Similar aspects formed by the progressed *Ascendant.*
3. Similar aspects formed by the progressed *Sun.*
4. Aspects formed by the progressed planets to the Midheaven, Ascendant, Sun and Moon in the Radix.

It is thus possible at any time to determine the influences operating in a horoscope. Let us take those of King George V in the year 1911.

CHAPTER II

EXAMPLE OF DIRECTIONS

Primary Directions in Horoscope, 3rd June, 1865 at 1.18 a.m., London.

Arc for 1911 = 46 days, or July 19, 1865.

	h.	m.	s.
Midheaven, at noon 18-7-'65 ..	7	49	10
Time since noon	13	18	0
Equation for 13 h. 18 m. at 10″ ..		2	12
Midheaven progressed	21	9	22

This gives the Midheaven in ♒ 15° and reference to the Tables of the Houses for London shows the Ascendant then to be in ♊ 21°. The Sun's progressed position is ♎ 27°.

We thus have the following positions :—

Midheaven P. ♒ 15° — *ab* ⚹ ☉ R — ♂ ☿ P — *ad* □ ☿ R, *ad* ☐ ☽ R.
Ascendant P. ♊ 21° — *ab* ∠ ♂ — *ad* △ ♄ R, ∠ ♀ R, ♂ ♃ R.
Sun P. ♎ 27° — ∠ ☉ R, *ab* □ ♄ R.
Sun R. ♊ 12° — *ad* ♀ P, *ab* ⚹ ☿ P.

[*Note.*—Progressed positions are marked P, and Radical positions R.]

It will be seen, then, that the *Midheaven* is departing from a good aspect of the ☉R and in 1911 will be exactly in opposition to ☿ P.

Observe that ☿ at birth was on the cusp of the 2nd House, and has a distinctly financial bearing on the destiny. Here it opposes the Midheaven. Hence there will be disquieting developments in financial circles, and the fiscal position will be such as to create anxiety throughout the country. Taurus, wherein Mercury was at birth, rules Ireland, and Leo, where the planet is situate in the progress, rules Australia. We may thus expect many governmental anxieties to arise from these parts of the King's dominions.

The ASCENDANT is approaching the good aspect of Saturn, which will contribute to the advantage of the Queen at a near date. The semi-square of Venus about the same time—namely, three years hence—will bring a bereavement; while the opposition of Jupiter a year later will produce losses through the interference of a foreign Power and troubles in Spain (ruled by Sagittarius).

The SUN is in semi-square aspect to its own place, which disposes to discord in the capital and threatens some unpleasant incidents in the course of short journeys. There may also be dissensions among the King's relatives. But the approach of Venus to the radical place of the Sun will largely operate to forfend against all evils of health or estate, and will in due course contribute to the King's revenue.

The PRIMARY DIRECTIONS are therefore mainly

beneficent. It will be seen that King Edward VII died under the influence of ☉ □ ♄, and Ascendant ∠ ♂, and a transit of Uranus over the opposition of Sun P, following the lunar eclipse of the 4th June, 1909, in opposition to the ☉ R in this horoscope.

A glance at the Tables of Houses will reveal the fact that the Ascendant is approaching ♊ 29°, in which degree the malefic planet ♅ is situate at birth; while a cursory view of the Ephemeris for 1865 shows the Sun at the same time close to the place of Mars in the horoscope of birth, and as both ☿ and ♄ will then be in the early degrees of Leo in transit over ☉ P it may be inferred with some certainty that the health and fortunes of the King will then be jeopardized. This calculation brings out the year 1918 as critical. The Midheaven of the horoscope will then be in the 23rd degree of Aquarius where ♅ is in transit, the Ascendant in Gemini 29° being in the longitude held by ♅ at the King's birth.

CHAPTER III

SECONDARY DIRECTIONS

It has been seen that the Primary Directions give the general tone of the life at any specified period without definition of time or circumstance. The features are lacking; we have only the general outline. It is to the Lunar Directions, the aspects formed month by month in the Moon's progress after birth, that we must look for the details—or at least some considerable part of them.

The method employed in calculating the Secondary or Lunar arcs is as follows :—

Take the age of the subject at the commencement of any secular year, in years, months and days. Call the years *days*, multiply the months by 2 and call them *hours*, and the days by 4 and call them *minutes*. Thus :—

yrs.	mths.	days		
1911	1	1	=	1st Jan., 1911.
1865	6	3	=	3rd June, 1865.
45	6	28	=	45y. 6m. 28d.
	2	4		
	13h.	52m.		
Add birth time	1	18	a.m.	
	[1] 15	10	a.m.	
To convert —	12	0		
	3	10	p.m.	

[1] When this amount exceeds 24 hours, subtract 24 hours and add one day to the first column.

We therefore add 45 days to the date of birth, and take the Moon's place at 3.10 p.m. on that day.

From 3rd to end of June 1865 = 27 days, and 18 more will make 45 days = 18th July.

The ☽'s longitude on this day at 3.10 p.m. = ♊ 4°14′.

The ☽'s diurnal motion at this time is 13° 45′ which we divide by 12 = 1° 9′ nearly, since 1 day = 1 year, and 2 hours = 1 month. The ☽'s directional motion is therefore 1° 9′.

We can now prepare a table for the whole year, as follows, filling in the ☽'s aspects to the radical and progressed places of the planets, thus :—

1911.		
Jan.	4° ♊ 14′	
Feb.	5	23 ☌ ♂ R ♌/5
March	6	32
April	7	41
May	8	50 □ ♄ R ♎/7 — □ ♄ P ♎/6
June	9	59 △ ♆ R ♈/1 — ☍ ♀ P ♊/12
July	11	8 ∠ ☉ P ♋/3
Aug.	12	17 ☍ ☉ R ♊/3
Sept.	13	26 ☌ ☿ P ♌/4
Oct.	14	35
Nov.	15	44
Dec.	16	53

The positions of the planets are marked R (radical) and P (progressive), together with the signs they are in and the House they occupy in the Radix or Progress, as the case may be.

It will be observed that the ☽ completes its

course and comes again to its own place at the nativity after 27 days, when it begins again to form the same series of aspects to the radical places of the planets, as in the preceding revolution. But the solar aspects will have changed entirely and do not repeat themselves for 365 years. Meanwhile the Progress has carried the planets into different signs, and in some cases into different Houses also; giving them new meanings and significations and bringing them into play under entirely different relative conditions.

The interpretation of the above directions must have reference to the nature of the planet, the House and the sign it is in. Thus :—

February will be likely to develop martial stimulus; increase of military strength; success in arms if engaged at this time; successful projects and enterprises; colonial expansion and development; military honours may be given to a Prince of the Royal House.

May brings some danger of indisposition to the Queen. At this time treaties are rescinded or impeded.

June brings naval honours, development of the marine interests; favourable interventions; some pageants, festivities or celebrations; a prosperous and enjoyable period; felicitations and pleasures.

July is unfortunate for journeys by short sea passage. The health of His Majesty may show signs of reaction, inducing a feverish habit and some passing derangement of the digestive organs.

August gives opportunity for beneficial changes and journeys, honours, *éclat*, conventions, etc., in the capital.

September gives activity, change of *venue*, successful journeys, beneficial administration of property.

It is particularly to be noted that the Lunar Directions are subsidiary to the Primary Directions in force, and can only operate to produce marked effects when in agreement. When contrary to the Primaries they may pass without appreciable variation of the fortunes. The tendency indicated by the Lunar Directions will, however, be sufficiently in evidence to warrant attention, even when at variance with the Primaries. A good period under Primary influences cannot, however, be negatived by Secondaries, but only temporarily interrupted during the sway of the adverse Lunar configuration.

Thus in the Royal Horoscope we find ♀ coming to the Sun's radical place, and in June 1911 ☽ ☌ ♀. The summer season will therefore in every way comport with the auspicious influence of the planet Venus.

Observe, also, that in every case what is not potential cannot be expressed from the horoscope; nor can the planets dispose after a manner that is unnatural to the subject, but in all cases the planets evoke that which is potential in the character and possible in the circumstances. It is in this sense that character and environment shape our destiny under the action of the celestial modifiers.

CHAPTER IV

TRANSITS AND ECLIPSES

The Transits of the major planets ♆, ♅, ♄, ♃, ♂, are of great importance. They are capable of interfering with the fulfilment of any measure of good or ill fortune indicated by the "Directions." The most marked effects follow upon transits that are in agreement with the nature of current directions. The word "effects" is of course privileged : a better term is indications. The reason for this is that a planetary transit or direction may operate in the horoscope of a man to indicate the death of his father, but it cannot be said with any show of reason that it caused the death, and it is an open question whether similar positions in the horoscope of the parent can be said to "cause" his demise. It is, at all events, a point on which I am not prepared to dogmatize.

Be that as it may, it is certainly the fact that the transits of the major planets are of singular value in this system of prognostics.

The points of the horoscope to be regarded in this connection are the longitudes of the Midheaven, Ascendant, Sun and Moon, both in the Radix and

Progress. The portent of such a transit must be derived from the House in which the planet may be found: (*a*) in the Radix, when the transit is over a radical point; (*b*) in the Progress, when it is over a progressive point.

The *stationary positions* of the planets when coinciding with the significant points of the horoscope are of special significance and have, in the estimation of most astrologers, a value equal to Primary Directions.

The transits in the Royal Horoscope for 1911 are as shown in the following schedule :—

Jan.
Feb. ♂ ☌ M.C.—♅ ☍ ☉ P.
March
April ♄ ☌ ♀ R.—♃ ☍ ☉ R.
May
June ♂ ☌ Asc.
July
Aug. ♅ ☍ ☉ P.
Sept.
Oct. ♂ stationary ☌ ☉ R.
Nov. ♅ ☍ ☉ P.
Dec.

The most important of these are ♅ ☍ ☉ P, which is in operation more or less throughout the year, and the stationary position of Mars close to the ☉ R in October. These will undoubtedly have a disturbing effect on the affairs of the Empire, and as ♅ is in Capricorn it is to be judged that India will be

the scene of many political upheavals. Affairs of State will not go smoothly in the Peninsula, and the political insurgent will be to the fore. Foreign affairs, denoted by the 9th House of the Progress, will give rise to many surprising developments.

The transits of Mars are less significant, being of short duration, but the *stationary* position is very critical and disposes to strained relationships and frequently threatens war.

In the interpretation of planetary positions in a Royal Horoscope it will be found that a more than personal signification must be given to them; for the horoscope of a king is representative and focal as much as personal.

Eclipses

The lunations or conjunctions and syzyges of the luminaries recur on the same day every 19 years. During the course of the year the lunations gain from 10 to 11 days upon the calendar. But whether a new Moon constitutes an eclipse of the ☉, or a full Moon an eclipse of the Moon, will depend upon the nearness of the Moon to its Node at the time. The node is that point where the ☽'s path crosses the ecliptic or path of the Sun.

From most ancient times it has been known that eclipses recur after a period of 18 years and 10 to 11 days. Consequently, we know that the eclipse cycle is carried forward through the zodiac at the rate of about 10° in 18 years, and that the same eclipse recurs after an interval of 651 years,

when the eclipses will fall in the same part of the zodiac.

Eclipses falling on the significant points of a horoscope portend evil.

Affecting the *Midheaven*, they are disastrous to the position, honour and credit of the subject. On the *Sun* they threaten male life, and on the *Moon* female life; and are dangerous to the parents or such as may be of the indicated sex, as well as to the subject of that sex. On the *Ascendant*, eclipses threaten the health of the subject. Falling on the places of the planets they show hurts of the nature determined by the planet and affect the affairs governed by the House in which it falls.

Thus in 1909 there was an eclipse of the Sun in ♊ 26°, which fell in opposition to the Ascendant of King Edward's horoscope, and in the same month there was a total eclipse of the Moon in opposition to the place of the Sun in the horoscope of the Prince of Wales. Thus King Edward's health was threatened, and danger to the father was shown in the Prince's horoscope.

Eclipses do not operate at once, but are brought into effect at a time proportionate to their distance from the horizon at the time of the ecliptic conjunction of the luminaries, and are subsidiary to the Primary Directions in force at the period.

Lunations

have a current influence in regard to the events likely to happen during the succeeding month. The

lunation falling in good aspect to the *radical* places of the planets shows a successful month, the benefit coming from the source indicated by the House in which the planet was at birth.

The positions of the planets at a lunation in regard to the positions of its significators (Midheaven, Ascendant, Sun and Moon) at birth, are of great importance, and can freely be used as indicators of events during the succeeding month.

The Diurnal Horoscope

This scheme is set each day for the hour and minute of the birth, so that the Sun is always at the same distance from the meridian as at the nativity.

The days on which the malefic planets cross the angles of the figure, and those on which the radical places of the malefics similarly affect the meridian and horizon, may be regarded as of evil import.

Thus on the 6th May, 1910, the diurnal horoscope of King George V showed ♐ 5° on the Midheaven and ♒ 5° rising. Mercury on that day was in ♊ 5°, and therefore in opposition to the Midheaven, while the place of Mars at birth in ♌ 5° was setting, in opposition, therefore, to the Ascendant of the diurnal horoscope. At the birth of King George ♂ was in the 5th House, which is the 8th from the 10th, showing the death of the father. King Edward died near midnight of that day, and this sad event was very clearly anticipated and predicted.

In King Edward's diurnal horoscope for this date ♄ was culminating and the radical place of ♆ (Neptune) was setting.

The diurnal horoscope may often be used to correct the time of birth, when it is not accurately known, providing that the exact date of some important event is given.

Thus on the 24th June, 1902, when King Edward was suddenly taken ill on the eve of the projected Coronation ceremony, Mars in the diurnal horoscope occupied the Midheaven, and from this circumstance —taken in conjunction with the recent eclipse of the Sun in opposition to the Sun's place at the nativity— the opinion was freely expressed that the intended ceremony would not take place then.

Planetary Conjunctions

Great importance is attached to the conjunctions of the major planets, and it may be said that no phenomenon of this kind ever happens but it is attended by great mutations and upheavals in the political, religious and physical worlds.

The conjunctions of Uranus with Neptune recur in about 170 years, the last being that in Capricornus in 1821, and the next, which will occur in the same sign, does not happen until 1991.

The conjunctions of ♅ and ♄ occur every 46th year, having taken place in 1806, 1851–52, and 1897, the next being in the sign ♊ in 1942.

Those of Saturn and Jupiter occur every 20th year, *e. g.* 1821, 1842, 1861, 1881, 1901, 1921.

The conjunctions of the two malefic planets ♄ and ♂, which being of opposite nature appear to produce very remarkable and violent effects, are worth more than cursory notice. They almost constitute chronometric or historical pointers.

Thus in November 1897 there was a conjunction of ♄ and ♂ in ♐, the ruling sign of Spain, and in April of the following year Spain was involved in the disastrous war with the United States of America, by which Spain lost the last of its foreign possessions in the Philippines and was heavily indemnified. In December of 1899 another conjunction occurred and the following year King Humboldt of Italy was assassinated. Predictions of the Hispano-American War and of the Red Hand in Italy may be found in " Coming Events " for the years 1897 and 1899. At the end of 1901 there was a conjunction in the sign Capricornus.

In December 1903 the conjunction took place in Aquarius, the ruling sign of Russia, and was immediately followed by the Russo-Japanese War in which Russia, represented by Aquarius, was defeated.

In December 1905 the conjunction again fell in Aquarius, and was followed by the terrible massacre on " Red Sunday " at Moscow.

In December 1907 the conjunction was in Pisces, the ruling sign of Portugal, which was followed by the assassination of the King and Crown Prince of Portugal on February 3rd, 1908.

In December 1909 the conjunction took place

in ♈, the ruling sign of England. The death of King Edward VII followed in May 1910, after a great political crisis in the beginning of the year.

The next conjunction will fall in ♉, the ruling sign of Ireland, in the month of August. The last such conjunction took place in 1881, the year of the Phœnix Park murders. Who can doubt, in the face of such evidence as the above, that a period of great distress and violence will ensue ? In the year 1913 the greatest conflagration that has taken place since the Great Fire will probably be recorded, for then the malefic planets are conjoined in the ruling sign of London. A great upheaval will also doubtless take place in America.

It will be observed that the conjunctions of ♄ and ♂ take place every second year, when they are one sign further advanced in the zodiac.

I find a specific reference to this phenomenon in the *Works of Sir George Wharton*, edited by John Gadbury, wherein Wharton devotes an essay to Ireland's War, and this event was referred to the conjunction of Saturn and Mars in ♉ 14° 27′, on the 12th June, 1646 (O.S.). In 1648 the conjunction fell upon the 28th June (O.S.), and was in ♊ (Gemini), the ruling sign of London. The fate of King Charles I and the Irish Rebellion are in strict astrological accord with these positions of the malefic planets. In 1650 the conjunction fell in Cancer, the ruling sign of Scotland, and immediately Cromwell invaded Scotland, which country had espoused the cause of Prince Charles, and in event the Reformer accounted

for 3,000 killed and 10,000 prisoners. In Holland, also ruled by Cancer, there were at this time terrible inundations, predicted by Mr. Culpepper.

Dating back to 1644, when the conjunction fell in Aries, the ruling sign of England, we find the decisive battle of Marston Moor, the bloodiest of the whole Revolution in England, in conformity with the canons of astrology and the reputation of the malefic planets.

It will be seen that the conjunctions of the two malefics produce sharp and sudden calamities, and as "chronocraters" they form a valuable feature in celestial revolutions. After 265 years the conjunction occurs about the same place in the zodiac. Thus in parallel we have the following :—

1644–1909	Conjunction in	Aries
1646–1911	,,	Taurus
1648–1913	,,	Gemini
1650–1915	,,	Cancer
etc.		etc.

The effects of the conjunctions of Saturn and Jupiter last for 20 years, those of Saturn and Mars only two years; yet the latter are mostly to be feared, because of their calamitous nature, their swiftness and violence. Great mutations and reforms are inaugurated under the influence of ♄ ☌ ♃, religious and sectarian strife generally follows upon ♃ ☌ ♂, and the effects are seldom prolonged beyond two years in any one place ; while the influence of ♄ ☌ ♂ is of a violent, revolutionary and sanguinary nature.

It is rather in the hope of stimulating research than of presenting a complete case for astrology that the foregoing notes have been introduced to these pages. Michael Nostradamus was a master of planetary periods, and his prophecies are among the most remarkable on record.

Conclusion

The doctrine of nativities as outlined in the foregoing pages will be found one of the most fascinating and instructive studies to which the mind of man can be directed. Needless to say, the conviction of the fact of interplanetary action and that of planetary action in human life cannot fail to open up new views of life and to stimulate deeper thought concerning the nature, origin and destiny of the soul of man.

Other aspects of the same subject are to be found in *State Astrology*, which concerns the destiny of nations and kingdoms, the condition of the people, and matters of a general or public interest. This phase of astrology is chiefly confined to the writers of almanacs.

Astro-meteorology is now in a position to successfully compete with any system of weather prediction based upon observations. Although inadequate to an unerring forecast of the daily changes of weather, it can with great accuracy afford remarkable prediction of *storm periods* and *earthquakes*, and has the advantage of not being limited to current observations. The *storm* and earthquake periods are given

in the almanacs a year in advance of the event. The general condition of the weather over any period can also be given with much accuracy.

Horary Astrology is a method of divination based upon the fact of planetary influence, and the sympathy existing between the constituents of the system to which we belong. A figure is set for the moment of a discovery, the receipt of a letter or message, the origination of any affair whatsoever, or the moment of an impression concerning which the mind may be anxious. The positions and aspects of the planets are then consulted with a view to determine the outcome of such a matter. It was used as a system by William Lilly with much success, and is still in vogue to some extent among modern astrologers.

To know the measure of one's soul in the universe, to see the end from the beginning, and to follow the line of least resistance—this is, in brief, the purport of Astrology.

CHAPTER V

MUNDANE ASTROLOGY

This branch of the subject has for a considerable period been left in the hands of the almanac-makers; but there is no doubt whatever that anciently it held a place of great importance inasmuch as the rulers were in the habit of looking to their state astrologers for intelligence concerning the welfare of the country and the people. The astrologer was expected to give timely warning of eclipses, of the probable condition and yield of the crops, the danger of intestine or foreign warfare, and other matters of moment to the conduct of public affairs. In the Historical Classic of China, it is said that Hî and Ho, the Observer and Recorder at the Observatory of Pekin, failed in their duty to give due warning of a partial eclipse of the Sun in B.C. 2154, which occurred in the constellation Fang (Caput Scorpionis), when Chung-Kung ruled the Yellow Empire; in consequence of which the whole country was thrown into a state of confusion. The penalty prescribed by the Book of Regulations was death, and this sentence was duly carried out, it having been proved that the officials named had neglected their duties and had

been addicted to drink. Thus it is said :—"At that time Hî and Ho corrupted their principles and abandoned themselves to wine; they neglected their offices, forsook their posts, began to confuse the celestial laws and ignored their functions."

The eclipse, which took place on the 12th October, 2154 B.C., at about 7.34 a.m. at Pekin, is of considerable astronomical interest, being probably the earliest phenomenon of the kind on record. It is confirmed by Tang in the *Kang-Muh*. The Earl of Yin at this time proclaimed the virtue of ancient rulers in observing celestial portents, and it is evident that they regulated their affairs by astrological precepts. They recognized the scientific importance of eclipses and made extensive observations of the effects which followed them. They argued from physical effects to moral causes, and from physical causes to moral effects, and held a rational astrology as an essential part of their system of government. In the Babylonian Empire also, and in India under the Râjâs, the astrologer held an important position in the affairs of state; and even at this day, when civilization pretends to be above the need of such instruction, we find the Râjâs still retain their court astrologers. A capable people can deal with difficulties as they arise, but a wise nation would already be prepared. The day cannot be far distant when this fact will be brought home to us, for, as the astute Lord Beaconsfield once said, "Nothing is so likely to happen as the unexpected."

In Mundane Astrology judgment is made from the

positions of the celestial bodies in relation to any place or centre of government at the time of an eclipse, a great planetary conjunction, a lunation, or a solar ingress.

The Houses bear the same general significance as in the horoscope of an individual, the 1st House being representative of the people and the 10th of the government; the other Houses being in similar manner related to the same things as are denoted in the individual case. Thus :—

The 1st House denotes *the people* and their general condition and mood.

The 2nd House : home trade, the money market.

The 3rd House : railways, bridges, canals, postal service.

The 4th House : farming and mining interests, the crops, coal pits, quarries, etc; the Opposition party in Parliament.

The 5th House : the rising generation ; playhouses, sports ; speculative interests, the Stock Exchange ; dependencies, colonies, etc.

The 6th House : the public health, sanitation, food-stuffs ; the national service, army, navy and police.

The 7th House : foreign relations ; belligerent powers; treaties.

The 8th House : deaths, probates, losses.

The 9th House : foreign lands ; the high seas ; ecclesiastical and legal professions ; religious affairs.

The 10th House : the King and his government ; the prestige of the country.

The 11th House : the Exchequer ; allies of the country.

The 12th House : prisons, asylums and hospitals, places of detention ; the enemies within the camp.

If the figure is drawn for a solar ingress, the position and aspects of the Sun must be taken chief notice of, especially those aspects about to be formed. If a lunation, the Moon's place is the centre of influence, as also at an eclipse. At a planetary conjunction the position and aspects of the conjoined bodies must be taken chief notice of.

All eclipses fulfil their portents within a year, but the effects are frequently enduring. According to ancient writers, the effect of a solar eclipse will endure for as many years as there are digits of the solar disc obscured, the totality being 10 digits. The magnitude of a solar eclipse being 7·50, the effects will, by this computation, endure for seven and a half years. Similarly the magnitude of a lunar eclipse will determine the number of *months* the effects will endure.

But I have found that a crisis directly due to the eclipse, and signified by it, will take place at a point of time denoted by the distance of the luminary from the horizon it last crossed. The time of sunrise being known, and also the time of a visible eclipse, the difference in hours and minutes divided by 2 will give the number of months and days from the date of eclipse when the crisis occurs. If the eclipse be invisible because of it taking place at night, the time of sunset must be taken from the

time of the eclipse and the difference divided by 2 will give the months and days which must elapse before the chief effects are seen.

The Moon's eclipses are similarly dealt with, but the time of the Moon's rising and setting must be taken as the basis of the calculation.

The chief effects may be expected in that part of the world where the luminary is immediately overhead at the time of greatest obscuration; but also those places at which the eclipsed body is just rising, setting, or on the lower meridian will share in the adverse conditions indicated by the general horoscope for that time and place.

At an ingress, as that of the Sun to the cardinal signs, the effects indicated usually come to pass when the Sun in its progress through the zodiac comes to the aspects of the several planets in the horoscope for the ingress. Thus when a planet is in good aspect to the Sun at an ingress, or promising some good by its position and aspects, such will come into effect when the Sun reaches the conjunction, sextile or trine aspect of such planet; and *vice versa* when evil is threatened.

Earthquakes usually follow immediately on an eclipse, especially in those parts where the luminary is at the zenith at the time of eclipse. Recurrences may be looked for when one of the major planets passes the ecliptic longitude of the luminary or that of a major planet at the time of the eclipse.

Whatever may be said of the claims of this subject it is beyond dispute that some of the most remarkable

events in the history of our times have been accurately predicted by modern astrologers. The present writer is responsible for the successful prediction of the following among other events within recent times :—The Chino-Japanese War and the outbreak in Korea; the Russo-Japanese War; the Hispano-American War; the Leiter Wheat Corner; the Russian insurrection; the South African War; the Portuguese Rebellion and the revolutionary attempt to end the dynasty by the assassination of the King of Portugal and the Crown Prince; the General Election in the United Kingdom and the Tariff Reform effort in 1910; the death of King Edward VII. It is within our experience also that the principles of astrology have been successfully applied to Stock Exchange fluctuations and other speculative matters; and indeed there are few departments of life in which astrology cannot be employed with conspicuous success.

CHAPTER VI

OTHER METHODS

Horary Astrology

The name horary (*hora*, an hour) is given to that section of the science which is applied to the resolution of questions which may arise in the mind.

A figure of the heavens is erected for the time at which news comes to hand, concerning which the mind is troubled and anxious to know the upshot; or the time a proposal is made; or that at which a person sets forth upon a journey or a ship sets sail; the moment a thing is discovered to be lost, and other similar contingencies. In all these schemes the 1st House and the rising sign denote the querent or consultant, and the matter inquired about must be referred to its proper House, as set forth in the preceding first section.

The position and aspects of the ruler of the sign occupying that House, and its relations to the ruler of the Ascendant, enable us to determine what is the disposition and course of the matter and how it will affect the consultant.

In the pursuit of this branch of astrology, numerous books have been written since the days

of William Lilly, who wrote in the 17th century, under the patronage of Sir Elias Ashmole, his famous work *Christian Astrology*. Such works being always accessible to the student, there is no need to enter fully into an exposition of the principles of Horary Astrology. The terms peculiar to this system clearly indicate an Arabian origin, and there can be little doubt that the art was extensively followed by them to the exclusion of Genethliacal Astrology, which began to assume a coherent form under the hand of Claudius Ptolemy, the famous geographer and astronomer of Alexandria, who wrote his *Tetrabiblos* (or " Four Books on the Influence of the Stars ") in the 3rd century A.D. Many exponents of astrology prefer the horary method, because it allows fuller play to the intuitive faculty, and is less constrained by the rigid rules of art than the more precise and scientific doctrine of nativities. The whole system of Horary Astrology rests upon the occult sympathy existing between man and nature, so that the same influences which dispose the mind to the formulation of a question may be said to determine its answer. I am quite convinced from experience that there is much that is both fictitious and erroneous in Horary Astrology as expounded, and likewise that there is much truth in the general statement that a figure of the heavens set for the moment of an initiation will determine the result.

Kabalistic Astrology

In this system the numerical value of the name of a person enters as a factor with the date of birth into the calculation of the horoscope. The Christian and surnames having been converted into the equivalent numerical value, they are added to the sign and degree of the zodiac held by the Sun at the time of birth, and the result is a key number which, when added to the year of birth and reduced to a unit value, gives the sum of the horoscope answering to one of the twenty-two major Arcana of the Tarot, from which prognostics are drawn concerning the life and character of the subject. Entry is then made into the circle of that planet ruling the year at a point corresponding to the Sun's position in the zodiac, and progression is made by means of the several values of the sum of the horoscope, the surname, the Christian names, the position of the Sun, and the year of birth, each of which yields a point corresponding to a planet in a Sign, and thus the horoscope is completed.

The system requires that the Ascendant of the horoscope is in that sign occupied by the Sun. The measure of time is made by profection, *i. e.* the successive rising of the Signs, the Ascendant passing through one Sign each year; and also by the annual conjunctions in the Alfridary, an example of which is appended. The system has been thoroughly explained in my *Kabalistic Astrology*, to which I must refer the student for further particulars.

Chinese Astrology

The Chinese divide the heavens into eight sections. They draw lots by means of reeds, after the manner of the geomantic system, there being twelve lots, eight of which are included in the figure and four are stationed at the cardinal points. They then judge the figure according to the principles of astrology, inasmuch as each of the symbols represents a certain planetary influence and each section of the figure has relation to certain departments of civil and political life. The more modern practitioners divide the heavens into twelve parts corresponding to the twelve asterisms of the zodiac, and employ also the planetary bodies. At best the method amounts to little more than a process of divination, with the signs and symbols as pointers to guide the intuition.

Hindu Astrology

The Hindus employ the same signs and planets as ourselves, but they add also Rahu and Ketu, the Dragon's Head and Tail, investing them with specific influences and ascribing a periodic rule to them.

The signs, although bearing the names equivalent to ours, are counted by the natural asterisms and not from the vernal equinox. The Sun's entry into Aries (*Meshâm* of their zodiac) takes place about 20 days after our equinox, which is the amount due to precession since the two zodiacs coincided in the year A D. 498.

The signs and planets are as follows :—

♈ Meshâm	♎ Tulâm
♉ Vrishabha	♏ Vrischika
♊ Mithuna	♐ Dhanŭ
♋ Katakam	♑ Makaram
♌ Simha	♒ Kumbha
♍ Kanya	♓ Mîna

♄ S'ani, ♃ Guru or Brihaspati, ♂ Kuja or Angarika, ☉ Surya, ♀ S'ukra, ☿ Budhan, ☽ Chandra, ☊ Rahu, ☋ Ketu.

The measure of time is effected by counting from the asterism or *nakshatram* occupied by the Moon at birth. Each asterism is under the rule of one of the nine "planets," and the 27 lunar stations are thus apportioned to them at the rate of three nakshatrams of 13° 20′ each to every planet. The whole circle is divided into 120 years, the successive periods of the planets being : ☊ 18 years, ♃ 16 years, ♄ 19 years, ☿ 17 years, ☋ 7 years, ♀ 20 years, ☉ 6 years, ☽ 10 years, ♂ 7 years—in all 120 years. Thus if one were born when the Moon was in the middle of the asterism ruled by ☊, which has a period of 18 years, he would continue under that "star" for 9 years, and in his 10th year would enter the period of ♃ (Jupiter), under whose influence he would continue for 16 years and then pass to Saturn.

There are many ramifications of this system, and those who would study it more closely are recommended to read *Brihat Jâtaka*, by Varaha Mihira, *Parâshara-hora* and the other works of Paràshara, and

the *Brihat Samhitâ*, together with other works more or less accessible to English readers, and on sale at most Indian booksellers'.

Alfridaries

There are Alfridaries of all sorts in existence, each adapted to the system from which it is evolved. An example of one from the Hebraic system is appended. The idea involved is that the celestial bodies rule the life in rotation, beginning with the ☽. The rotation of the planets in the reverse direction at the same time brings another influence to bear upon the life, so that at any given period of the life there is a double influence in force, the combined effects of which are said to determine the course of events in a general sense.

A " diurnal " horoscope in this sense is one that is generated from the Sun, whose position is supposed to be on the upper meridian ; and consequently any birth taking place between noon and midnight is under the Sun and takes its origin from the left side of the Alfridary; while, on the contrary, a Moon or nocturnal birth is one that happens between midnight and noon, and this takes its origin and course on the right side of the Alfridary.

The planets jointly ruling any year of the life are taken account of according to their natural relations in the astrological system, and particularly in the horoscope of the birth, and prognostications are made in accord with these indications.

The Alfridary.

P.M.	☽	☿	♀	☉	♂	♃	♄	☽	☿	♀	☉	♂	A.M.
☉	1	8	15	22	29	36	43	50	57	64	71	78	☽
♀	2	9	16	23	30	37	44	51	58	65	72	79	☿
☿	3	10	17	24	31	38	45	52	59	66	73	80	♀
☽	4	11	18	25	32	39	46	53	60	67	74	81	
♄	5	12	19	26	33	40	47	54	61	68	75	82	♂
♃	6	13	20	27	34	41	48	55	62	69	76	83	♃
♂	7	14	21	28	35	42	49	56	63	70	77	84	♄

A person born at 4 p.m. is under the ☽ for 7 years, in conjunction successively with ☉, ♀, ☿, ☽, ♄, ♃, ♂, for 1 year each; then passes to the 7-year period of ☿, under the same order of annual conjunctions. At 46 he is in the period of ♄, and the sub-period of the ☽.

A person born at 2 a.m. will be under the ☽ for 7 years, with the annual conjunction of ☽, ☿, ♀, ☉, ♂, ♃ and ♄ in rotation. At 46 he is in the period of ♄, and the sub-period of the ☉.

These examples will no doubt serve for the use of the table in any case that may be required.

Ptolemy made use of a species of Alfridary in which he ascribed the "seven ages of man" to the rule of the planets in the following order:— ☾ 4 years, ☿ 10 years, ♀ 8 years, ☉ 19 years, ♂ 15 years, ♃ 12 years, ♄ 30 years; and these he combined with the ruler of the "profectional ascendant" to obtain the annual conjunctions.

Shakespeare makes use of the above "seven ages

of man" in his play *As You Like It*, where the melancholy Jacques is represented as saying—

> "All the world's a stage,
> And all the men and women merely players:
> They have their exits and their entrances,
> And each man in his time plays many parts,
> His acts being *seven ages*."

These ages are enumerated, and are found to correspond to: ☽ the infant, ☿ the school-boy, ♀ the lover, ♂ the soldier, ♃ the justice, ♄ the lean and slippered pantaloon, ending the story with the senile paralytic. It will be noticed that the Sun period is omitted, the manly ambitions generated under the solar influence being given definition and focus in the period of Mars.

According to Ptolemy, a person born with Aries rising would be under the Moon and Mars for the first year, then the Moon and Venus, then Moon and Mercury, and end the fourth year under the double influence of the Moon. The fifth year would come under ☿ and ☉; the sixth under ☿'s double influence, the seventh year under ☿ and ♀, the eighth under ☿ and ♂, and so on; each year being governed primarily by the planet of the period and secondarily by the ruler of the profectional rising sign. Alfridaries exist among the Hindus and Mohammedans, and are in much repute with the Arabs.

PALMISTRY

CHAPTER I

TYPES OF HANDS

The science of Palmistry, with its two divisions of Cheirognomy and Cheiromancy, properly belongs to the domain of Occultism in the sense that has already been indicated. Although in its popular application it is certainly to be regarded as a means of divination, yet it is not dependent on the use of the automatic faculty but upon an empirical knowledge of the significance attaching to the lines of the hand. In this way it may be regarded as upon the same foundation as the science of Astrology, and although it cannot be said to have attained the same degree of development, it does nevertheless hold a *bona fide* certificate for a certain measure of reliability, and therefore warrants our consideration. The outlines of the subject will probably suffice to indicate the methods employed, and will serve to guide the student in his critical work of testing and proving the claims of Palmistry for himself.

Cheirognomy

is that section of Palmistry which deals with character and aptitude. The shape, texture and development of the hand as a whole is consulted for this purpose.

The *Three Primary Types* of hand are the Conical, the Square, and the Spatulate.

The *Conical* hand is that in which the finger-tips are tapered and pointed, the nails being of the filbert shape, smooth and well arched. The fingers from the root to the tips gradually taper, the flesh being smooth and the joints small and well covered.

With this type of hand there is to be found a love of art and adornment; the subject is fond of embellishments, and possesses what is known as the florid style. The tastes are refined, and the nature very sensitive to environment. The beautiful and good-looking, the pleasant and agreeable attract him rather than the useful and practical. The subject is little suited to the work-a-day world or to the strenuous competition of business life. Sports have no attraction for him, and even domestic duties are positively repulsive. Yet the owner of the conical hand will be found to make much of culture, refinement and good taste. You will find many of these people among the cultivated flowers of social life and in the artistic professions.

The conical hand denotes neatness, order, love of music, flowers, scents, brightness, gaiety, beauty.

It is essentially Venusian, and may easily run to self-indulgence and to licence; but all that it pretends to is good taste, refinement and sensitiveness. It lives in the emotional and psychic. Its subjects are intuitive, impressionable, capricious, and frequently impulsive and inspirational. Feeling predominates over judgment. It is incapable of the mathematical faculty, and is often illogical. It is not found in connection with the exact sciences, nor any handicraft except millinery; but art, music and the drama are well represented by this type.

The *Square* hand is usually large and broad, the finger-tips are square, the thumb of fair size; and there is a degree of hardness in the palm.

This hand belongs to those who have a love of order, neatness, punctuality and decision. The emotional and artistic are not so much in evidence, but the logical and the mathematical faculties are prominent characteristics. In art they are disposed to exact methods rather than inspirational effects, and are critical of form rather than colour. Justice is a strong point with them. Exactness, precision and deliberation are essential qualities of this type. They are not carried away by their feelings, nor are they brusque or churlish, but observe generally the path of moderation in all things. They can, however, be very critical, and may even appear narrow-minded on account of a lack of elasticity in their nature. They are conservative and not very readily open to the reception of new views or doctrines. Self-restraint, caution, method and

patience are the chief business qualifications, and this type of people are capable of gaining their ends by industry and staying-power rather than by ambitious ventures or by a *tour de force*. They have few friends, but frequently have long friendships for one or two of a congenial type.

They make good lawyers, accountants, bankers and secretaries, and many of this type are to be found in the educational world and in responsible positions of the commercial world.

The *Spatulate* hand is known by the spade-like tips of the fingers, which broaden out from the joint to the extremity, the hand being fairly large, firm and muscular.

People with this type of hand are possessed of practical ambitions. They are essentially matter-of-fact and utilitarian, and are generally hard workers, with a turn for mechanics and handicrafts. They are possessed of much determination and grit, and can undertake pioneer work. When musical they prefer instrumentation, and the practical side of art also attracts them, the applied arts being especially followed by them. Sculpture, mechanics, engineering, building and architecture claim many representatives of this type. The character is honest and straightforward, the manner brusque and sometimes churlish. These people are capable of forcing their way forward and making headway against all obstacles. They are not inventors, but are very capable agents and exploiters of new ideas. They stand for the practical as against the

theoretical, but nevertheless they would be of little use without the man of ideas behind them.

Mixed Types

It necessarily follows that beside the Three Primary Types indicated above there are many hands which are a blend of two or all of them. There are hands in which one finger is square, another conical, and the other spatulate. In a case like this a little attention should be given to the predominating type, and also the thumb should be consulted. The thumb being short in the first phalanx, from the tip downwards towards the root, shows a not very pronounced type of mind. Such show aptitude in carrying out the ideas and orders of others; but to be inventors and leaders there must be a good length of the first and second phalanges. A small thumb —or at least a small first phalanx with a mixed type of fingers—indicates a useful servant but an indifferent master, and one of no originality or decision. Versatility is the chief asset of this mixed type of hand, and such people frequently change their pursuits and take on a new set of ideas with every fresh suit of clothes or change of circumstance.

What is called the *Philosophic* hand is known by the protruding joints of the fingers, the long middle finger, and the well-developed thumb. It shows a love of philosophy, a desire to know the "reason why" and the "way how" a thing happens. It is concerned chiefly with the imponderables in Nature,

and has a taste for metaphysics, logic, and analytical methods.

They love truth for its own sake and beauty on account of its harmonious elements. They are sincere, care little for the practical aspects of life, and are quite content if they can find a reason for things as they are. They are discoverers of laws and principles, elaborators of philosophical systems; they are very rarely practical or ambitious in a worldly sense; but are capable of dying for the sake of their beliefs.

The *Psychic* hand is allied to the conical, but the palm is long and narrow, the flesh soft and the fingers long and tapering; while the thumb is very pointed and small, but well formed.

This hand denotes a sensitive, impressionable nature, fine nervous organism, quick intuitive mind and an impractical, idealistic temperament. Mediums, psychometrists and inspirational writers are the most representative of this type. It is frequently found allied to the artistic temperament, and it has all the flexibility, weakness and enthusiasm of the psychic nature. The type of hand referred to is well portrayed by Burne-Jones in his figure studies.

CHAPTER II

THE MOUNTS OR CUSHIONS

The ancients have allocated the planets to the several Mounts, or Cushions, which are to be found in every well-developed hand. These Mounts, and the planets associated with them, are as follows :—

1. The *Mount of Jupiter* lies at the root of the forefinger (called the Index, because it is that used for indicating or pointing).

2. The *Mount of Saturn* at the root of the second finger.

3. The *Mount of Apollo*, or the Sun, at the root of the third finger or *anularis* (so called because it is the ring finger).

4. The *Mount of Mercury* at the root of the little finger or *auricularis*.

5. The *Mount of Mars* lies below the Mount of Mercury on the " percussion " of the hand, between the lines of the Heart and the Head (which see).

6. The *Mount of the Moon* is below the Mount of Mars, between the extremity of the Head line and the wrist.

7. The *Mount of Venus* is at the root of the thumb, between the second joint of the thumb and the wrist.

In the following diagram the planetary symbols are used for the purpose of location. A study of the ancient distribution of these symbols will show that

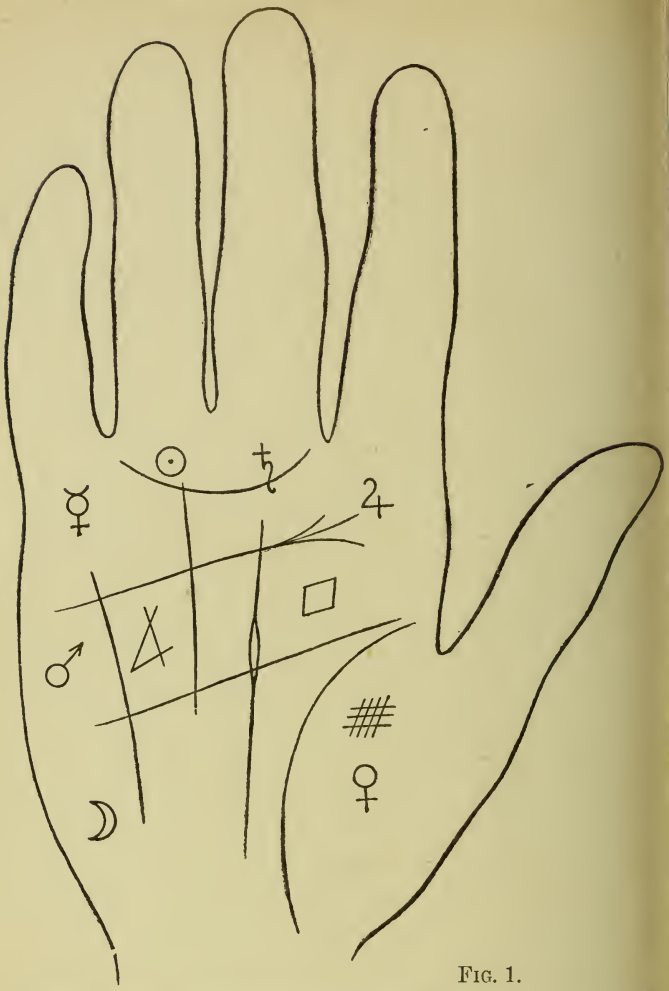


FIG. 1.

the whole art of Palmistry is based upon astrological interpretations.

The *Significations* of the Mounts answer closely to the astrological natures of the planets which are

said to rule them; and it may be said that the characteristics of the several planets are found to be prominent features in the character of a person in whose hand they are found to be well developed.

Thus *Jupiter* well developed denotes generosity, sympathy, love of justice, conviviality, nobility of disposition, and a true sense of religion.

Defective—The nature denotes an absence of these qualities.

Excessive—Bombast, pride, ostentation, extravagance and carelessness.

Saturn well developed shows caution, carefulness, watchfulness, sincerity, strong attachment, patience and thrift.

Defective—There is a tendency to self-regard only, and a lack of the sterling qualities which inspire confidence in others. The person is not reliable.

Excessive—It disposes to misanthropy, melancholy and miserliness. There is a tendency to religious mania when this mount exceeds that of Jupiter.

The *Sun* well developed shows dignity, sincerity, magnanimity, love of the fine arts, high ideals, great projects.

Deficient—The nature is proud, assuming, frequently vain, and a tendency to rely upon appearances rather than upon faculty and attainments, and to play the showman upon all occasions.

Excessive—It denotes a tyrannous, autocratic and despotic character, very proud and haughty, an inordinate ambition and love of power. It is often shown by a love of pageants and great shows, and when art is followed it favours the colossal and magnificent.

Mercury well developed shows eloquence, capacity for the pursuit of literature, activity, alertness, a good memory, desire for knowledge, inquisitiveness. A commercial life is followed with much intelligence and industry.

Defective—It denotes a mean, querulous and fretful nature, small mental power, a tendency to spy and play the part of a busybody, a "picker-up of unconsidered trifles," generally cunning and loquacious.

Excessive—The mind runs to the material side of Nature for all its evidence; there is a self-assertion and positiveness which is seldom warranted. The nature is prolix and concerned with more things than would fill an encyclopædia or stock a museum. Such people make a business of their hobbies or a slavery of their business.

The *Moon* well developed shows a romantic, idealist nature, fond of travelling, with a disposition to the mystical, marked intuitive power, sentimental and sometimes dreamy.

Deficient—It denotes a prosaic and worldly nature, not affected by the consciousness of the larger life or the greater universe, and quite devoid of the emotional and imaginative powers.

Excessive—The nature is fantastic, given to exaggeration, hypersensitive, vacillating, fickle and apt to be carried away by the emotions. Unless Saturn controls and the Head line is well defined there is danger of insanity.

Mars well developed shows courage, strength, prowess, freedom, frankness and well-defined ambi-

tions. It denotes an aspiring and enterprising character, willing to take risks and showing a "scorn of consequence" which inspires others to deeds of daring.

Deficient—The nature is lacking in courage and the manly attributes, and will never be a pioneer unless it be in the religious or intellectual worlds. Yet even so there is a lack of zeal and fire which is not apt to be convincing. A soldier without Mars well developed may be set down as a dandy.

Excessive—The temper is ungovernable, the projects speculative and rash, and the whole nature runs to overheated determinism and impetuous self-assertion.

Venus well developed shows a refined, genial and sociable person, kind to children, fond of his home, gallant to women, neat and orderly in his person and *ménage*, fond of music and festivity, bright lights, flowers, sunshine and the pleasures of society.

Deficient—There is a lack of taste and refinement; the person and home are disorderly or only superficially clean; there is a lack of comradeship and a distaste for social life; the friendships are of a commercial, or possibly a platonic, nature, but never infused with any great degree of affection. The beautiful in nature and art does not make any appeal to him.

Excessive—The nature is coarse and disposed to debauchery, and the lower sensual appetites are allowed to have full sway. The sensuous and material are of first consideration, and all the powers are directed to the attainment of luxuries and the gratification of the passions.

CHAPTER III

THE PHALANGES, ETC.

The three sections defined by the joints of the thumb and fingers are called phalanges. The relative length and shape of these have to be taken into consideration when estimating character and aptitude, and chiefly the form and development of the thumb.

The first phalanx of the thumb which holds the nail denotes the will-power; the second phalanx stands for the intellect; and the third, which subtends the Mount of Venus, denotes the animal part. When, therefore, you find a long and broad upper phalanx, you may be sure there is plenty of determination and self-reliance; and if it is supported by a long second phalanx the intellect will be adequate to supplement the efforts of the will and to guide it into useful channels.

A well-developed thumb is inseparable from a high order of intelligence, but a poorly developed thumb is an indication of small capacity, an inconstant, restless and credulous character, easily swayed by the opinions of others, and possessing little ability in the management of his own affairs.

Fingers that are short and thick show an abrupt

manner and wilful nature, with very little foresight or diplomacy. But long fingers, especially if smooth and slender, denote a character that is subtle, diplomatic and astute, attentive to details and capable of *finesse*. With a short first phalanx of the thumb, this type of hand shows deception.

A person who carries his thumb in the palm of the hand, with the fingers bent loosely over it, is one whose nervous energy is fast exhausting itself or whose intellect is embryonic. This is the custom of idiots, of paralytics and babes. As individuality asserts itself the thumb is unconsciously protruded more and more, and in the person of concentrated ambition it is found most frequently folded over the fingers, or standing out at a considerable angle from the hand.

Fingers that are well fleshed and thick at the base show a luxurious nature, and if they lie compact and close together they show a selfish and self-indulgent nature, and frequently a sordid character.

Fingers that have plenty of air-space between them denote a careless and extravagant nature, but frequently inquisitive. If allied to an intellectual type of hand, in which the knuckles are large and the second phalanx of the thumb well developed, this separation of the fingers shows a keen, inquiring mind.

Observe that the shorter and broader the hand the more dogged and resolute the character will be; while long, slender hands denote a more subtle, shifty and diplomatic mind, with more suavity and

politeness of manner, but less stability of character. Rugged hands show a rugged and straightforward nature, a love of Nature and an abhorrence of social observances ; a short and rugged hand denotes a blunt, outspoken and determined character. But smooth hands show *finesse*, suavity and gentleness, with a love of refinement and a respect for *les convenances;* while if they are long and smooth there will be subtlety and craft in the character.

These points being duly considered, the character of any mixed type of hand can be readily estimated. A thorough understanding and recognition of the primary types is, of course, essential to a proper use of the art of Cheirognomy.

We may now turn our attention to Cheiromancy, which appears to claim more general interest, inasmuch as it purports to define the circumstance and incident of life by the lines and markings of the hand. Character, as defined by Cheirognomy, must always be the dominant factor in human destiny, but environment and incident, as limiting the expression of character in certain directions and at the same time developing it in others, is certainly also of great importance.

CHAPTER IV

THE LINES

If the palm of the hand is distended it will be found that the normal markings take a definite position and direction, but that a great variety exists in the depth, length, direction, colouring and clearness of these lines in several hands. It is from consideration of these variations from the normal that there arises the wide variety of differences to be noted in character, ability and fortune. It is a fact sufficiently well known not to need special comment that ability is not the only measure of success, and that character bears no necessary relation to fortune. Consequently, it may be assumed that the indications relative to mind, body and estate are to be sought in different parts of the same hand. That this is so will sufficiently appear in the following designation of the lines.

The main lines are six in number, comprising :—

1. The *Life Line*, which surrounds the Mount of Venus at the root of the thumb.

2. The *Head Line*, which joins the Line of Life midway between the root of the index finger and the thumb and stretches across the hand in a slightly

downward direction almost to the percussion of the hand.

3. The *Heart Line*, which arises on the percussion of the hand below the Mount of Mercury and proceeds across the hand, terminating on or beneath the Mount of Jupiter.

4. The *Girdle of Venus*, which begins between the index and second fingers and follows a curved course, embracing the Mounts of Saturn and the Sun and terminating between the third and little fingers.

5. The *Line of Fate*, which has its rise at the wrist near to the end of the Life Line, and proceeds sharply upward through the palm, terminating on the Mount of Saturn.

6. The *Health Line*, which has its origin near the wrist by the Mount of the Moon and proceeds upwards to the Mount of Mercury.

In addition to these there are found in some hands the *Line of Fortune*, arising in the palm of the hand and running upwards to the Mount of Apollo, and the *Marriage Line*, which arises on the percussion of the hand and crosses the Mount of Mercury. Finally, there is the *Bracelet*, consisting of one or more lines across the wrist immediately below the natural fold of the wrist at the root of the hand.

The meanings of these lines will vary according to their length, definition and colour. When straight, single, deep and red they indicate all the best elements of character and destiny.

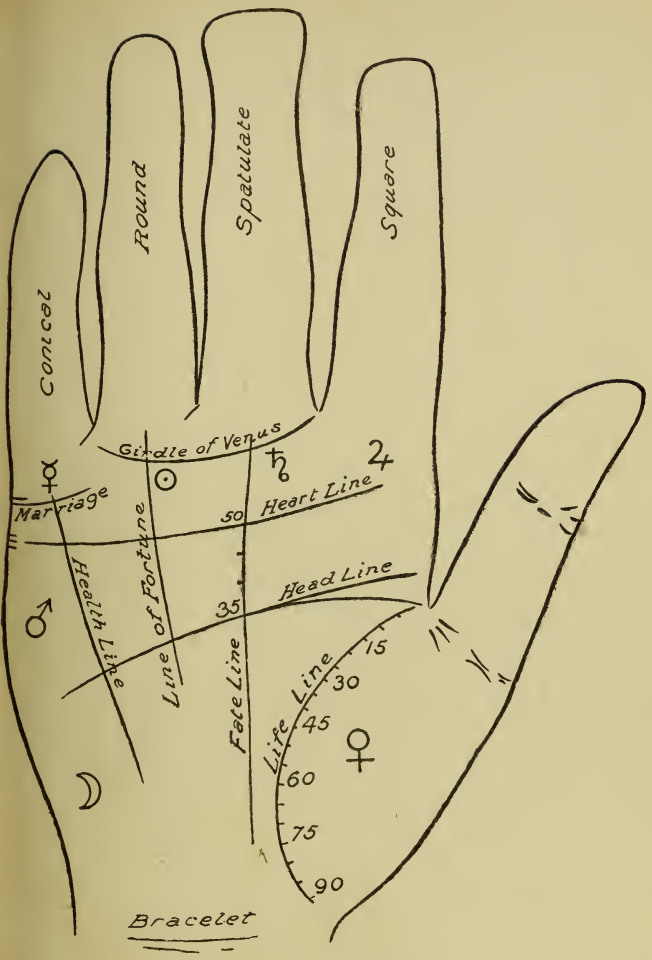


Fig. 2.

The Head Line governs the intellect, the mental attainments and natural aptitudes.

The Heart Line governs the affections and emotions, and has an equal influence with the Head Line over the fortunes.

The Life Line shows the constitution, vital powers, and the probable duration of life.

The Fate Line denotes the course of destiny, that which is inevitable, the stages and crises of life.

The Line of Fortune has relation to honours, ambitions and attainments.

The Girdle of Venus denotes the degree of sensibility possessed by the person.

The Health Line shows the condition and probable course of the health.

The Lines, Mounts and types of fingers are all shown in the diagram on page 121, which will serve as a general guide to the reader in the study of the observations made in the course of this brief exposition.

In some abnormal hands the lines are so widely different from the general direction as to be hardly recognizable. In others one or more of the chief lines are entirely absent, while in others again there are additional lines. Some of these abnormalities will be considered in due course.

CHAPTER V

THE PRINCIPAL LINES

1. *The Life Line.*

When clear cut, well formed and free from intersecting Lines, it shows a good constitution and a probability of long life. But it should encircle the whole Mount of Venus and proceed to the wrist without a break. Its whole span is equal to 90 years, the count beginning at the source above the thumb and proceeding by stages of 5 or 6 years to the middle point of 45. Some practice is required before the student can successfully use these time indications.

When the Life Line is chained, crooked, shallow or pale, it denotes delicate health and a feeble constitution. If terminating or broken off sharply without continuation, the end of life is shown at an age corresponding to the position of the break or fracture (see Fig. 2). When both hands show the same termination or fracture it may be regarded as decisive, but otherwise a critical illness only would be shown.

But if with a short Life Line you find also indications of strong will-power in a long and broad

first phalanx of the thumb, and a twin or sister-line running parallel to the Life Line and continuing beyond it, then the crisis may be overcome by will-power or the care and protection of somebody nearly affected, such as a sister, lover, wife or mother.

A line coming from the thumb, cutting through the Life Line and proceeding to the palm of the hand, denotes a great illness or misfortune which produces a shock to the system.

A line cutting through the Life Line and proceeding on to the Mount of Saturn shows a fatal illness, and is especially dangerous in the case of a woman approaching maternity at the age indicated. The point at which the line cuts the Life Line must be taken in estimating the age at which the danger is threatened.

A line from the Life Line to the Mount of Jupiter shows an ambition realized, success and fortune.

A line from the Life Line to the Mount of the Sun gives fame, celebrity and honours.

A line to the Mount of Mercury denotes success in commerce or science, the achievements of the intellect.

In a general sense the Mount of Venus with its encircling Life Line represents the vital energy and the lines coming away from it denote the lines of energy along which the vitality will be utilized and expended.

A line going out on to the Mount of the Moon from the Line of Life shows fantastic pursuits, frequent travelling and change of life and occupation;

but in an artistic hand it may dispose to publicity and a passing recognition of the person's faculty.

2. *The Heart Line.*

The Heart Line denotes the quality and direction of the affections, the condition of the vital organ, and the interests in which the mind is centred.

When well defined and unbroken, single and free from blemish, it shows a sincere nature with healthy affections and a nature that will command friendship and esteem. The longer the line may be the stronger are the affections.

When terminating beneath the Mount of Apollo, the affections are inconstant and the nature vain; and if the Heart Line extends to the Mount of Saturn there will be greater constancy but a fatality or disappointment attaching to the affections; the disposition is then apt to be marred by jealousy and mistrust.

When the Heart Line extends to the Mount of Jupiter, the affections will be true, sincere and enduring, and if the line forks on to the Mount, it shows energy, strength of purpose, and successful pursuit of congenial projects.

When the Heart Line turns down beneath the Mount of Jupiter and touches the Head Line, the affections will be under the control of the mind, and the nature will hence be more practical; and if at the same time it throws a branch upward to the Mount of Jupiter, there will be a successful issue to the fortunes after marriage.

If the Heart Line joins the Head Line beneath the Mount of Saturn it is an augury of a sudden, if not a violent, end.

Many small lines cutting across the line of the Heart shows some functional disorder of the corresponding organ of the body, and if the Heart Line is broken beneath the Mount of Saturn or punctured by a purple or dark blue pitmark, it shows seizure or a serious heart attack which may end fatally

3. *The Head Line.*

The Head Line being long, clear and well marked shows good intellectual ability and capacity to cope successfully with the problems of life. The Head Line is best when starting from a conjunction with the Life Line, for it then shows that the intellect is not dissociated from feeling and refinement. When separate from the Life Line it denotes a rash and impulsive nature, sometimes egotistical and too full of self-confidence.

A line falling from the Head Line and going on to the Mount of the Moon shows a tendency to mysticism and a love of exploration and discovery.

A line going from the Head Line on to the Mount of Mars shows rashness, a headstrong character, of fevered imagination and great enterprise.

A line rising to the Mount of the Sun from this line denotes honours and success through the use of the intellect.

A line joining the Head and Heart Lines denotes an intellect that is swayed by the affections to a

large extent and is capable of erring on the side of generosity when its judgment is appealed to.

A short Head Line shows a practical rather than an intellectual character. It also threatens a short life by nervous derangement if terminating under Saturn and the Life Line also short.

A line running up from the Head Line to Saturn shows a fatalistic tendency or a fondness for philosophy; but there is a menace of nervous disorders.

A double Head Line shows duplicity, an adventurer.

No Head Line at all shows an impulsive and child-like nature, all feeling and no judgment, and frequently subject to obsession.

A break in the Head Line shows danger of concussion or cerebral injury.

The Head Line being wavy and irregular denotes a weak and irresolute nature.

4. *The Fate Line.*

This line shows the worldly fortunes, success or failure, and the position to which we may attain in our sphere of life. It shows the inevitable outcome of the free use of all our powers, passions and tendencies. It is capable of modification as the powers of the nature are brought under control and directed into useful channels. It is the line of fatality only in the sense that *Jab karoge tab saoge*—As you sow, so you will reap.

The Fate Line extends to a greater or less length in various hands. Its length has a relation to the

duration of life. The count of years is made on the Fate Line from its origin near the wrist upwards. Where it crosses the Head Line is at the age of 35 years. At the Heart Line the 50th year is reached. By subdividing these sections any required age may be discerned. The condition of the line at various stages shows the fortunes at the corresponding period of the life.

The Fate Line may not always start from or near the wrist, but may begin on the Mount of the Moon, or on the Life Line, the Head Line, the palm, or even the Heart Line.

When rising from the wrist in a straight and unbroken line direct to the Mount of Saturn it shows success in life and a good fortune.

But if stopped at the Head Line it denotes an error of judgment or wrong use of the intellect will mar the progress and spoil the fortunes. If stopped by the Heart Line there will be a romantic episode in the life or a fatality arising out of an affection or friendship.

When starting on the Mount of the Moon the Fate Line denotes success through the influence of women or the reverse, according to its own characteristics.

If rising in the Life Line it shows a Fate that is within the power of the individual to possess or to relinquish.

When rising in the palm of the hand between the Head and Heart Lines, in what is called the Plain of Mars, it shows many crosses and struggles; but

if it runs well up on to Saturn it will give success at last.

The Fate Line to be at its best should be long, clear and unbroken, and should reach the root of the second finger, but should not go beyond it.

Wherever the Fate Line begins to take a clear and unbroken course, at that age there will be a turn in the fortunes for good, and this will be continued as long as the Fate Line continues clear and unaffected by cross lines.

Ending on Jupiter's Mount it shows success through a happy marriage or an inheritance. When ending on Sol it shows honours at the end of life.

5. *The Health Line.*

This line is governed by the functions of the digestive organs and liver, in the same way as the Heart Line is related to the heart and the Head Line to the nervous system.

When clearly marked and unbroken it shows good health, especially if it rise near the Life Line without touching it and proceeds direct to the Mount of Mercury.

In some hands it is absent, but it may then be concluded that the health is good if the Life Line is clear and long.

A broken Health Line or an island (see Chapter VI) or a black spot or other discoloration of the line, shows a serious illness, frequent attacks of dyspepsia or gastritis, and general debility.

A line from the Health Line cutting into the Head Line shows nervous disorders.

A line from the Health Line crossing the Heart Line denotes palpitation, heart affection.

A line from the Health Line cutting into the Life Line denotes venery or excess of the passions in a degree detrimental to health; the constitution is affected by dissipation and pleasure-seeking. This particularly in a soft hand with a small first phalanx to the thumb.

6. *The Ring of Venus.*

The Girdle or Ring of Venus, wherever present, shows sensibility. It is never absent from the poetic hand. In the intellectual hand it shows touchiness and a worrying disposition, and in the vital hand it shows restlessness. When extending on to the Mount of Mercury, it denotes the study of Occultism, and a mind that is controlled by the mysterious.

The sole meaning of the Girdle of Venus is *sensibility*, i.e. capacity to suffer or enjoy.

7. *The Line of Fortune.*

This line, starting from a variety of places, is identified by its eventual course to the Mount of the Sun, which it crosses.

It is the index of fame, honour, merit, especially in art, literature and science.

When clear, deep and straight it denotes good

fortune. If there is more than one line on the Mount of Apollo, there will be natural talent and ability which will meet with recognition in high quarters.

When absent from the hand, there will be misfortune or at least no recognition of ability and endeavour. Such people should work for the future and live again in their children. What they sow, others may reap.

Position without wealth is shown by a good Line of Fortune and a bad Line of Fate.

When the Line of Fortune rises from the Moon it shows gain by women who assist the career; from Venus, by art and the dramatic profession; from Mars, by bold enterprises, pioneer work or military service; from the Head Line, by the use of the intellect; and from the Heart Line, by advantageous friendships or associations of an artistic nature; while if rising between the Heart and Head, it may give success through dramatic work.

8. *The Marriage Line.*

The Marriage Line being clear cut and unbroken is an index of a deep and enduring attachment to one of the opposite sex.

When broken it shows an engagement or attachment which does not reach its consummation.

When the Marriage Line splits into two to form a fork, or when a line from the Line of Fate or the Heart Line cuts through it, there is danger of separation after marriage, and if a line from the Moon

also joins the indications, there will be divorce and publicity.

Two marriage lines show a second attachment. The evidence of several lines frequently signifies the free lance or coquette.

The Line of Marriage joining the Girdle of Venus so as to continue it to the percussion of the hand is a sign of idealism which marriage does not satisfy.

Small lines running up from the Marriage Line to the root of the little finger indicate progeny, the number being shown by the number of such bars or striæ. But these are not necessarily the progeny of one union, as may be the case where two marriages are denoted.

When the Line of Health rises on the Head Line in a cross forming a star with the Head Line, it is a sign of an anchorite; and if the Life Line at the same time is exceptionally near the root of the thumb, so that the Mount of Venus is small, there will be no marriage, or yet a barren one.

9. *The Bracelet.*

This is also called the Rascette. It consists of lines below the fold of the wrist (*i.e.* where the palm joins the wrist) and parallel to it. When clearly marked it is an additional sign of a long and useful life.

Lines coming up from the Rascette to the Mount of the Moon and crossing it to some extent denote voyages. These lines may be seen by compressing the hand.

The meaning of such a line from the Bracelet may be known by tracing it to its destination. To Jupiter, it is highly propitious; to Saturn, sinister and dangerous; to Venus, likely to result in a pleasant association or profitable alliance; to the Sun, honours; to Mercury, good business and a possible inheritance or windfall.

General Note.

Never read the lines singly, but take them in their bearing upon one another, and in relation always to the type of hand you are dealing with.

It is very seldom that we find a strong Head Line in a purely psychic hand, but it would be by no means remarkable if in a hand of this type the Line of the Head is altogether absent. But it should not thence be inferred that the intellect was a minus quantity. Madame H. P. Blavatsky had the pure psychic hand with but a single line stretching across the palm. Of her intellectual powers there can be no doubt, while her spontaneous, frank and ingenuous nature was altogether suggestive of a strong Heart Line. Possibly Head and Heart were in unusually close alliance.

CHAPTER VI

INCIDENTAL MARKS

Beside the principal lines to which reference has been made in the preceding chapter, it will be found that there are a number of other markings, either isolated or affecting the lines themselves. These are in the nature of Triangles, Crosses, Squares, Stars, Grilles, Islands and Spots.

The *Great Triangle* embraces the space enclosed by the lines of Health, Life and Head. When the Triangle is well formed, distinct and embracing a large space, the person will be of a generous and upright nature with wide sympathies.

When small and formed by broken lines, the character and disposition are cramped and mean, and the life is far from fortunate. The health also is more or less badly affected.

When there are crosses within the area of the Triangle there will be many misfortunes in the life, and the person will occasion many enmities.

A Star therein shows eventual success.

Lesser triangles about the hand show success in that department of life which is related to the lines or mounts affected. Thus a triangle formed on the base of the Head Line shows intellectual achievements.

A *Cross* is bad wherever it is found and especially if it affects the principal lines.

When found in the Great Triangle, it shows crosses and difficulties in early life; between the Head and Heart Lines, difficulties and misfortunes in middle life; and above the Heart Line, similar distress in the latter part of life.

A Cross on a mount tends to vitiate or pervert the character or fortunes in the direction indicated by the mount, but on the Mount of Jupiter it is held to signify domestic happiness. Nevertheless, there will be many trials and vexations to be shared by those in whose hands this sign appears.

A Cross on any of the principal lines is evil, but especially when on the Life Line and the Line of Fate.

A *Square* is a protection wherever it is found, and denotes security of health and fortune to those who possess it. Consider the line upon which it is formed, or the mount or part of the hand where it may be, and judge accordingly; remembering always that it is a protection.

Thus, on the Head Line, it would denote difficulties surmounted and overcome by the use of the intelligence; on the Heart Line, by the instrumentality of friends; on the Moon, by a voyage or the intervention of women.

The *Star* denotes a danger, except on the Mount of Jupiter, where it shows a winning hazard, or

good fortune by a bold stroke. On Mars it denotes violence. On the Moon, a dangerous voyage or a serious trouble through women, danger from the populace. On Saturn, a fatality by violence. On the Sun, the evils of inordinate pride. On Venus, disappointment in love. On Mercury, cupidity and cunning.

A star on the principal lines must be regarded as a menace to that aspect of the life which is denoted by the line so affected: as the Life Line, the constitution is affected; the Head Line, there are mental troubles; the Heart Line, social affairs are adversely affected, etc.

The *Grille* (see Fig. 1 on Mount of Venus) is an indication of excess. When found on any mount it augments the activity of the corresponding characteristic. Thus:—

A Grille on Jupiter shows extravagance and bombast; on Saturn, great misfortune and a chequered career, ending in trouble; on the Sun, inordinate love of display, consuming pride; on Mercury, peculation, theft, cunning; on Venus, disappointed affections; on Mars, danger of violent action, frenzy and woundings; on the Moon, a wandering, restless nature, and sometimes exile.

When in the palm of the hand traversed by the Line of Fate, it indicates much misfortune, especially at that period of the life denoted by the position of the Grille as measured on the Fate Line.

Islands are formed by the splitting and joining

together again of a line in its course. The period embraced by this Island will be one of dangerous sickness, difficulty, mental incapacity, social ostracism, imprisonment, etc., according to the line on which the island is formed and the attendant indications.

A small Island shows a difficult crisis; a long Island denotes a protracted period of misfortune or sickness. An Island is frequently the sign of hereditary disease, either functional or organic. If on Jupiter's Mount it shows lung disease; on Sol, the heart may be affected; on Saturn, the liver; on Mercury, the organs of speech or brain are affected; on the Moon, the stomach is deranged.

Frequently the Island shows some mystery attaching to the career. If at the origin of the Life Line, there is some mystery regarding the parentage, and if at the same time the Fate Line has an Island at its source, it is an indication of illegitimacy.

When the Island is formed on any of the principal lines, it will denote danger to the health and fortunes from some malady or abuse of the faculty or organ involved or denoted by the line.

An Island on the Head Line shows occlusion of memory, amnesia, loss of mental faculty for the period involved. A double Head Line whose extremities meet so as to enclose a continuous Island will therefore denote chronic nervous affection and with concomitant signs (such as degenerate thumb and a chained Line of Fate) will denote insanity.

An Island on the Line of Health shows a long

illness, debility, and a delicate constitution. If on the Mount of the Moon at the beginning of the Health Line, it shows somnambulism or mediumship, arising out of an abnormal condition of the sympathetic nervous system.

Similarly, judgment is to be made in respect of other indications of the Island, by its coincidence with the mounts or lines. On the Fate Line it sometimes denotes imprisonment, especially if the Mount of Mercury has a grille or cross upon it.

Spots are always blemishes and denote crises and dangers. They are generally red or purple, but sometimes black. They show dangers affecting the Life, Head, Heart, etc., according to the line or mount affected. If on the Fate Line, a grave and sudden crisis in the fortunes. On the Life Line a spot frequently shows hurt or injury to the eyes, sometimes blindness.

Thus, by a consideration of the typal form of a hand, its mounts, lines and incidental markings, you may certainly define much of the character and destiny of an individual. But nothing is absolute in the future. Changes are continually taking place, not only in the main lines of the hand, but also in the incidental markings of the mounts. Thus if you take an impression of the hand at any period of life, and another successively on every anniversary, it will be found that in the space of a few years a great difference is to be detected. You will see

islands and grilles forming, squares and crosses coming into existence, lines breaking up, or becoming firmer and more distinct.

The hand is, in fact, a mirror of the interior nature and expresses very intimately the realized experience of the soul, whether subconscious or conscious. The subconscious experiences well up into consciousness as effects springing from their causes, like bubbles which detach themselves from a submerged body and rise to the surface.

The connection of Palmistry with Astrology will be obvious to any student of both subjects, and Astrology affords an explanation of the changes taking place in the hand. The planets at birth show certainly radical tendencies, while their progress in the horoscope thereafter will denote, by their mutual configurations, the changes which will take place in the tendency and environment of the life.

Hence, Palmistry is effective in the prediction of tendency but not of event, because it has not the means of calculating the future configurations of the planetary bodies.

THE THAUMATURGIC ART

CHAPTER I

THE KABALA

The *Telesma*, or Talisman, was anciently held in great esteem by the Thaumaturgists. We find evidence of its universality in China, India, Egypt, and among the Semitic nations, the Greeks and Romans, as well as among the ancient populace of Central America, Peru, Australasia, and the islands of the Pacific. Indeed, there seems every reason to believe that the telesmic art was in vogue among the Atlanteans, and by them transmitted to the surviving nations. It comes to us in a modified form from the Hebrews, who adapted it to their own theological system. A brief account of the principles of this art and its methods can hardly be omitted from a work of this character, inasmuch as it is directly connected with Astrology and the Power of Numbers, and forms a very important part of the equipment of the magus.

Necessarily the mind of man must have concrete methods of expression; the most common and limited of which is language. Symbolism, on the other hand, may be regarded as the common language

of humanity, as also it is that of the gods. The universe is a symbol; so also is man. Colour, Number, and Form—what are they but symbols? A circle, a triangle, a square, a cross—these are but letters in an universal language, the only natural medium by which we can compel the notice of the gods. Such was the belief of the Pythagoreans and the Thaumaturgists of ancient Greece.

The *Kabala*, or secret interpretation, is divided into three sections: The *Gimetria*, the *Notaricon*, and the *Temurah*. It will be necessary to know these before entering upon the telesmic art, for nothing is brought to perfection in this art without the magical use of names and numbers.

By magical use we are to understand something in distinction from natural use, as the difference between the supreme power of the creative will in man and the inherent vegetative power of the soul and of natural bodies.

First, then, let us examine the principles of the Kabala. Man is the subject of all magical considerations, as he is also the agent of all magical operations. The Kabalists divide Man into four principles—viz. Spirit, Mind, Soul, and Body, corresponding to the four "elements" of Fire, Air, Water, and Earth. Of these the Spirit and Mind are Formless, and the Fluidic Body or Soul and the Physical Body are Formative. Yet there are three aspects of the Spirit, viz. Life, Will, and Effort, and three aspects of the Mind, viz. Perception, Reason, and Memory. So also the properties of the Soul are

three: Desire, Imagination, and Emotion; and of the Body three: Absorption, Circulation, and Secretion. For in one aspect Nature is volatile, in another fixed, and in another mutable.

Humanity consists of three orders : Lapsed Souls, Elementary Souls, and Demoniacal Souls. We distinguish between the Spirit and the Soul. The Spirit in itself is of Divine origin, a scintilla of some spiritual hierarchy to which it is directly related and from which it receives its energy and direction. These " imprisoned lights " are related to Deity through the spiritual hierarchies to which they severally belong and of which they are the earthly representatives.

The Soul, on the other hand, is not of Divine origin, but is derived mediately from the nature-essence through the operation of the Human Imagination, or—as in the case of the brute creation—by Desire and the instinctual sense.

Lapsed Souls are such as have fallen from their first estate or pristine nature, and will, by regeneration, eventually regain their lost heritage.

Elementary Souls are such as have come into human generation in the course of natural evolution or by magical art, and of these the Sylphides are such as neighbour the human race most nearly. Coming as strangers into an atmosphere for which their powers are not yet sufficiently evolved, they are born as naturals, simpletons and fools, a condition which is successively improved during their human incarnations. Once entangled in the human system

of evolution, they cannot go back. By this humanity of theirs they acquire an immortality not otherwise attainable. Of the same category of Elementaries are the Undines, Salamanders, and Gnomes, these names being related to the elements of Water, Fire and Earth, as Sylphs to that of Air.

Demoniacal Souls are such as have by violence thrust themselves into human life by obsessions, overshadowings and infestings of the bodies of men, whether in frenzy or in trance, in epilepsy or other abnormal conditions of the mind and body. They are like robbers who take possession of the house while the owner is away. But some such are born into the world by the will of the gods, operating by means of sidereal influences, for the fulfilling of large destinies, the despoiling and punishing of nations, and are demons from their birth. Concerning such an one the Christ said: "You twelve have I chosen, and one of you is a devil," meaning that Iscariot. From this it will be seen that not all human forms are invested with human souls.

Also there are certain times and seasons when angels and archangels are temporarily invested with the human flesh for the high purposes of life, some as teachers and prophets, others as messengers of peace; but all such are free from the taint of the soul while obeying the laws of their mortal selfhood, yet acting in all else under the direct inspiration of the Spirit. Of such high order was Melchizedek, the King of Righteousness, "without father and without mother, having neither beginning of life

nor end of days," with whom Abraham talked as recorded in the Genesis. Melchizedek was, in fact, a presentation of the Christ, a great and mighty spirit in temporary human form then reigning in Chaldea over the sons and daughters of the Magi.

But also there are those spirits of the nature of Apollyon, who are "Princes of Darkness," and whose dominion is over those "wandering stars for whom is laid up the blackness of darkness for ages upon ages." These malevolent beings, acting under the laws of their own nature, do from time to time manifest in human form for a more speedy judgment of the world. They are the Caligulas and Neros of the world's history.

The earth is therefore the theatre of a great variety of different souls, and is such because it is in equilibrium between the Heavens and the Hells, and in a state of freedom where good and evil may commingle. It is in truth the Field of Armageddon where must be fought out the great battle between the Powers of Light and the Powers of Darkness.

The Kabalists mention Seven Heavens and Seven Hells, presided over by the Seven Archangels and the Seven Princes of Evil. The Archangels of the Seven Spheres of Light are: Michael, Gabriel, Kamiel, Raphael, Zadkiel, Uriel, and Zophkiel, standing for the Might, Grace, Zeal, Saving Power, Justice, Splendour, and Mystery of God. These names are invoked under appropriate symbols in

the telesmic art of which the Kabala forms an essential part.

Michael, the archangel associated with the Sun, is derived from the syllables *Mi*, who; *cah*, like; *al*, god; *i. e.* He who is like unto God; or Who is like unto him? Gabriel, from *Gibur*, power; Kamiel, from *Chem* or *Kam*, heat; Raphael, from *Raphah*, healing; Zadkiel, from *Zadok*, justice; Uriel, from *Aur*, light; and Zophkiel, from *Zophek*, a secret. As spiritual entities they are the express embodiments of the Divine attributes, though while unrevealed to us they continue only to stand for certain human conceptions of the Divine Being expressed in terms of human character. All definition is limitation, and all limitation is imperfection, yet God is the only Perfection and beyond all naming.

CHAPTER II

THE CALCULATORY ART

As already indicated, there are three sections of the Kabala, and these may now be examined more fully.

The *Gimetria* ascribes to each letter of a name or word a certain numerical value. The Kabalists give the following values to the Hebrew and Chaldee letters, the English equivalents being substituted and the order retained :—

Units—a 1, b 2, g 3, d 4, e 5, v 6, z 7, ch 8, th 9.
Tens—y 10, k 20, l 30, m 40, n 50, s 60, o 70, p 80, ts 90
Hundreds—q 100, r 200, sh 300, t 400.
Finals—ch 500, m 600, n 700, p 800, ts 900.

Pythagoras has been credited with having preserved an ancient table of numbers, together with their meanings. They are as follows :—

A 1	E 5	I 9
B 2	F 6	K 10
C 3	G 7	L 20
D 4	H 8	M 30

N 40	S 90	Z 500
O 50	T 100	Ch 600
P 60	U 200	V 700
Q 70	X 300	Hi 800
R 80	Y 400	Hu 900
	W 1400	

The Interpretation

1. Ambition, Passion, Purpose.
2. Death, Destruction.
3. Destiny, Faith, Religion.
4. Strength, Stability, Power.
5. Marriage, Happiness, the Stars.
6. Completion, Attainment.
7. Rest, Freedom, the Path.
8. Protection, Equity.
9. Grief, Wounding, Anxiety.
10. Success, Logic, Renovation.
11. Offence, Deception, Strife.
12. The City, a Town, a Witness.
13. Obliquity, a Crooked Road.
14. Sacrifice, Surrender.
15. Virtue, Culture, Piety.
16. Luxury, Sensuality.
17. Misfortune, Carelessness, Loss.
18. Vice, Brutality, Harshness.
19. Folly, Insanity.
20. Wisdom, Abnegation, Austerity.
21. Creation, Mystery, Understanding.
22. Punishment, Vengeance, Calamity.
23. Prejudice, Ignorance.

24. Travelling, Change.
25. Intelligence, Progeny.
26. Beneficence, Altruism.
27. Bravery, Firmness.
28. Love, Presents, Gifts.
29. News, Information.
30. Fame, Marriage.
31. Integrity, Ambition.
32. Union, Embraces, Marriage.
33. Gentleness, Chastity.
34. Suffering, Pain, Recompense.
35. Health, Peace, Happiness.
36. Genius, Profound Intellect.
37. Fidelity, Domestic Happiness.
38. Malice, Avarice, Maiming.
39. Honour, Credit, Laudation.
40. Holiday, Feast, Weddings.
41. Shame, Disgrace.
42. Short and Unhappy Life.
43. Churches, Temples, Worship.
44. Sovereignty, Elevation, Power.
45. Progeny, Population.
46. Production, Fruitfulness.
47. Long and happy Life.
48. Judgment, a Court, the Judge.
49. Avarice, mercenary spirit.
50. Relief, Pardon, Freedom.
60. Loss of husband or wife.
70. Science, Initiation.
80. Protection, Recovery, Convalescence.
90. Affliction, Grief, Error, Blindness.

100. Divine favour, Angels, Spirits.
200. Hesitation, Fear.
300. Defence, Philosophy, Belief.
400. Distant journeys.
500. Holiness, Virtue.
600. Perfection.
700. Power, Dominion.
800. Empire, Conquest.
900. Strife, Eruption, War.
1000. Sympathy, Mercy.

In addition to these, the table contains some specific numbers, namely :—

81. The Adept.
120. Honour, Patriotism, Praise.
215. Grief, Misfortune.
318. Divine messenger.
350. Justice, Confidence, Hope.
360. A House, Home, Society.
365. The Science of the Stars.
490. Priesthood, Ministration.
666. An Enemy, Malice, Plots.
1095. Reserve, Silence.
1260. Annoyances, Terrors.
1390. Persecution.

Unfortunately, the method to be followed in the use of these numbers has not been handed down to us, but I conceive that a method similar to the Hebrew notaricon may not be entirely amiss. Thus the name of the great Napoleon is enumerated—

N	40	B	2
a	1	u	200
p	60	o	50
o	50	n	40
l	20	a	1
e	5	p	60
o	50	a	1
n	40	r	80
e	5	t	100
		e	5
	271		539

The sum of these numbers is 810, which is equal to 800 = empire, conquest, and 10 = success, logic, renovation. The words " empire, conquest, success, and renovation " have certainly a singular appositeness in this connection. It is obvious, however, that the import of a name would be altered by change from one language into another, and it is reasonable to presume that the original or mother-tongue in each case must be adopted.

The *Gimetria* ascribes to each letter a definite value, as we have already seen. The sum of a name is then reconverted into letters of equivalent value, and the meaning of the name thus derived. Thus we read that an angel talked with John of Patmos, who would have fallen down and worshipped him but was forbidden. The angel speaks of himself as a man, one of the " keepers

of the sayings in the Book." The word "man" in Hebrew is Aish, the value of which is

A 1 *i* 10 *sh* 300 = 311

and the name of the great recorder is Raphael—

R 200 *ph* 80 *a* 1 *l* 30 = 311.

For this John of Patmos was of the Order of the Recorders and of the Hierarchy of Raphael.

Of the Order of Calculators and Measurers is the Intelligence of Sephery; of the Order of Ordainers and Judges is the Intelligence of Zadok; and these, with others, are extracted from holy writ wherein their offices are covertly referred to.

Therefore, if any would know the name of their office, let them take the sum of their name and convert it by the *Gimetria* according to the rules of the kabalistic art. Thus the name "Sepharial" of the Order of the Sephery is thus computed :—

S 60 *ph* 80 *r* 200 *i* 10 *a* 1 *l* 30 = 381

which is equivalent to : *a* 1 *sh* 300 *p* 80 = 381, the word *Asoph* being from the root *Ashp* = a star-gazer or astrologer, the astrologers of Chaldea being known as the *Ashpim*.

The *Notaricon* is used for extracting the Divine names, and those of angels or spirits from sacred writ. The telesmic art requires that these names shall be employed in the construction of Talismans, as by their correspondence in numerical value they have a compelling influence over all things which answer to the same root value.

Thus by taking the letters from the beginnings of

words, or their finals, and by other measures of a secret nature, the names of Spiritual Powers are derived. The Divine Being is of infinite power and presence, and therefore His names, as expressing the infinite variety of powers, intelligences and forms within the universe, can never be exhausted. The kabalist, therefore, only seeks to discern those which are of efficacy in the matter in hand.

From a certain text of three verses in Exodus which begin with the words : *Vayiso*, *Vayibo*, and *Vayot* respectively, the seventy-two Divine names are derived. These are the *Shemhamphore* corresponding to the seventy-two Elders ruling over the Church Universal, *i.e.* the Middle Spiritual Kingdom. The method followed in this case is as follows :—

The first verse is written in Hebrew characters, which are seventy-two in number, from right to left, as is usual with Semitic texts. The second verse is written from left to right, and the third verse from right to left as usual, the Hebrew text being used throughout. Then by reading the three letters which fall together as one word, we have seventy-two triliteral words, to which is added the affix of the sacred names El or Jah. From the text " Thou art the mighty Lord for ever " is derived the potent name *Agla;* and from the sacred affirmation " The Lord our God is one God " we derive the name *Yaya*. Thus :—

Jehovah Alohenu Jehovah Achad.

Likewise from the text " One source of His unity

one source of His individuality, His vicissitude is one " we have the magical name *Ararita*, which is found inscribed on the Seal of Solomon the King. From the text " Holy and blessed is He " we derive the name *Hagaba*. From the sentence in the prophetic blessing of Jacob " Until Shiloh come," when the patriarch was predicting the fate of Judah, we have the name *Jesu*. The well-informed kabalist, however, knows that this text has reference to the rising of the Star *Shuleh* in the constellation of Scorpio; for *Leo*, the lion of Judah, with *Cepheus* the Lawgiver beneath, does not depart from the Midheaven until Scorpio rises in the East.

Again, from the text " The Lord our King is true " we have the word *Amen*.

The *Temurah*, which means " change," also yields its secret interpretations by the transposing and exchanging of letters according to the rules of the kabalistic art as set forth in the Table of Tsiruph; and by the application of this to the Gimetria and Notaricon, we derive the names of spirits and angels whose offices are expressed in the texts whence they are derived. Some of these are evil and are referred to as " vessels of iniquity " and " vessels of wrath " and also " lying spirits."

Every man is beset with some temptations arising from his association with the world of spirits, every good ministration implying a possible evil by perversion, to which evil the malevolent forces correspond. Thus man has both a protecting angel and an assailant, and he may thus incline to good or to

evil, being, while in the middle world, in a state of equilibrium or freedom. Moreover, it is said that preference among men is from the superior power of the spirits attached to one man over those of another, for by the intensity of their wills these men are able to link themselves with the powers of good or evil allied to them by nature.

Every work undertaken by man has a twofold presidency of spiritual powers attaching to it, whereby it is brought to perfection or overthrown. Among the kabalists there is a method of deriving the names of those spirits presiding over the nativity. The figure of the Heavens being erected, the letters of the Hebrew alphabet are set round in the order of the signs, beginning at the Ascendant; and those letters which fall on the places of the Sun, the Moon, and the ruler of the Ascendant when brought together yield the name of the presiding angel or benefic Intelligence. But the same calculation made from the Descendant of the horoscope yields the name of the evil spirit or Cachodemon. Others affirm, however, that the places of the benefic planets must be employed, together with that of the ruler of the Ascendant for the Agathodemon; while the places of the malefics with that of the ruler of the Descendant must be taken account of to compute the name of the Cachodemon. But names in themselves bear only such meanings as we attach to them; their real efficacy consists in their numerical correspondence with the nature of the symbols employed and their relation to the purpose in hand,

nd thus in their confirming the mind in that faith nd intention without which, together with the nited action of the will and imagination, no magical ork can be brought to completion. For the will the male force and the imagination the female ower which, by their union, are capable of creating iat which is desired.

The evocations within the magic circle, the conirations of spirits to the crystal, the construction of ilismans, sigils, seals and other works of the iaumaturgic art, have their root in this covert greement between Nature and the Soul of man, hereby Spirit answers to matter and Force to orm, so that the material form of every symbol ands for the embodiment of a corresponding piritual Force.

CHAPTER III

OF EVIL SPIRITS

The Prince of Darkness, Beelzebub, presides over nine orders of infernal spirits, according to the Kabalists. These spirits are the tempters of mankind. The Occultist affirms that they are the disembodied spirits of evil-minded men confirmed in wickedness by the perversity of their wills. Even presuming that they are no more than the evil thoughts and imaginings of embodied humanity, there is yet nothing, in a world where "thoughts are things," to prevent such from taking bodily shape and substance and thus, when stimulated by the force of men's evil desires, becoming active powers for evil.

Everybody has read of Frankenstein's Monster, that weird output of the imagination of the beautiful Mary Shelley, but few people have realized that the story embodies a great occult truth. It is perhaps not difficult to trace this creation of the daughter of Charles Godwin. One has but to study his work on *The Lives of the Necromancers* to be confirmed in the idea that what the father suggested the daughter elaborated in the laboratory of

her own gifted mind. It was in the nature of a competitive essay, and gained the prize of publication. Study this story, and also the chapter on "The Dweller on the Threshold" in the popular novel by Bulwer Lytton, and you will have some notion of the experiences of those who are capable of creating, and thereafter of being obsessed by, the images of their own minds. Will and Desire created the universe. It should not be strange that it may create something equal to man when both the will and imagination of man are consciously directed to the process.

Of the Nine Orders of Evil Spirits, the first is that of False Gods. Here we have the concentrated worship and imagination of thousands directed to the same effect, the creation of "gods." We have knowledge of the Saturnalias and Baldachinos, the Bacchanalias and orgies of the heathen world. Such a god was that Satan who tempted the man Jesus. Swedenborg defines the difference between the satans and the devils when he says that the former apply themselves to the minds of men, instilling false doctrines and lies, blinding intelligence, stimulating pride and inciting to heresies and seditions; while, on the other hand, devils are such as apply themselves to the appetites, and by their affinity with the emotional faculty (whence they have their origin) seek to instil lust, greed, avarice, hatred, and every kind of illicit affection and perverted or depraved appetite. It may be well to accept this distinction.

The second order are called Lying Spirits, of which sort were those who obsessed the prophet Ahab ; and over these is set a spirit called Pytho, who is the father of lies. These spirits apply themselves to the interiors of the vocal and respiratory organs by means of the brain centres. Some such are to be heard speaking through the mouths of persons entranced, such as demoniacs, pythonesses and spirit mediums. Such an one is mentioned in the Bible as crying out in pain at the approach of Jesus, saying : " What have I to do with Thee, O Son of David ? I know Thee who Thou art ! "

The third order of evil spirits are those called " Vessels of Iniquity " and " Vessels of Wrath," who are the inventors of all vices for the infesting of men and their ruination. Their prince is called " Belial," who is without a yoke, being a renegade and disobedient spirit not subject to control. Of this order are the violent and lawless, murderers, and some suicides who kill themselves in frenzy. Of this order St. Paul speaks to the Corinthians, saying " What agreement hath Christ with Belial ? " For these spirits of Belial have no agreement with any, being, as it were, the Ishmaelites of the underworld.

The fourth order of evil spirits is called " The Revengeful," their prince being called Asmodeus, who is the occasion of judgment. They were of the order let loose upon Egypt in the visitation by plagues, as recorded in Exodus.

The fifth order of evil spirits is called " The

Deluders," whose satan is called Nahash, the chief of those who have the spirit of the serpent. These cause signs and wonders and work all sorts of marvels in order to seduce men's minds from the truth. They are represented by the Black Magicians, the wonder-workers who seek to efface God and arrogate to themselves the power to control the spiritual world. In reflected degree they work through the minds of cheats, forgers and charlatans. That Satan who tempted Eve is of this order of the Nahash or Serpents. Of him it is said: "He it is who seduces the whole world, doing great signs and causing fire to descend from heaven in the sight of men, seducing the inhabitants of the earth by these which are given him to do," as appears in the Apocalypse.

The sixth order is that of the "Turbulents," presided over by Meririm, the Prince of the Powers of the Air. It is they who affect the air with tempests, corrupting the air with blights and poisonful exhalations, destroying crops and polluting the waters of the earth. St. Paul speaks of this "Prince of the Powers of the Air." These spirits have affinity with the thoughts and passions of men, and are evoked by the turbulence and passions of men's minds, as may be seen in great wars and revolutions.

The seventh order is that of "the Furies." Their Prince is called Apollyon, or in the Hebrew Abaddon, which means "the Destroyer." They are the cause of madness, frenzy, murders, massacres and intestine wars.

The eighth order of evil spirits is called "The Accusers" or "The Inquisitors." They are under the dominion of one called Ashtaroth, *i. e.* "The Searcher." In the Greek he is called Diabolos, or the Calumniator, and in the Apocalypse is referred to as "the Accuser of the Brethren, accusing them night and day before the face of God." For these spirits delight in persecuting the righteous, searching out their weaknesses and railing against them because of their imperfections. The common fault-finder is well within the category of those who owe allegiance to Ashtaroth.

The ninth order is that of "The Tempters." These are in close association with mankind, and one of their number is present with those who are in any way subject to the worldly spirit of greed and avarice. Their prince is called Mammon, *i. e.* Covetousness.

These nine orders of evil spirits are called transgressors, for they violate the commandments which in the Hebrews are but nine only, and not ten as commonly conceived: the first and second of the "Decalogue" being one only, and having reference to the worship of the true God and the sin of the making of false gods, whether subjective or objective; and Beelzebub is that supreme False God whom the sinful serve by error under whatever name it may figure.

CHAPTER IV

MAN'S SPIRITUAL FREEDOM

To the end that mankind may be in freedom and reserve to itself the power to cast in its lot with the good or evil powers, these nine orders of evil spirits are, according to the kabalists, counterbalanced by a corresponding array of angelic orders. These are known as Cherubim, Seraphim, Thrones, Dominions, Powers, Virtues, Principalities, Archangels, and Angels. These Nine Orders are otherwise referred to as the Metratton, "they who stand about the Throne"; the Ophanim, otherwise called the Wheels of Life (referred to by Ezekiel); and the Seven Planetary Spirits, which include the Archangels and their hosts of subservient angels. These by their representatives are set over mankind for his government and well-being; else were man wholly abandoned to the machinations of evil spirits.

In the apocryphal book of Tobias it is related that the Archangel Raphael did apprehend Asmodeus, and bound him in the wilderness of Upper Egypt. It has been thought that this story has reference to the presence of the planet Jupiter

in the sign Gemini; for Asmodeus is of the sphere of Jupiter's evil spirits, and Raphael is Mercury, whose sign Gemini is said to rule over Egypt, and moreover it is the sign of Jupiter's debility. Ingenious as this interpretation may be, it appears to rest upon the association of Asmodeus with Jupiter, which may very well be the case, as Asmodeus, like Jupiter, is related to the office of the Judges; but it is not the fact, astrologically speaking, that Gemini rules Upper Egypt, but Capricorn, or—according to the Egyptian zodiac—the Crocodile. Hence the Egyptians were called the *Mizraim* (those born from the crocodile).

Concerning the sphere of Jupiter, Hesiod says: "There are thirty thousand of the spirits of Jupiter, pure and immortal, who are the keepers of men on earth that they may observe justice and mercy, and who, having clothed themselves with an aerial form, go to and fro everywhere upon the earth."

No man could continue in safety, it is said, nor any woman remain uncorrupted, and none could come to the end designed by God, but for the assistance given them by the benefic spirits, or if evil spirits were alone allowed to sway men's minds. Thus every man has a guardian angel and a good demon, as Socrates affirms, and likewise there are spirits of evil attaching to all in whom the passions are allowed free play; and these good and evil forces contend for the victory, the decision being in the hands of the man whose soul is the coveted prize. For man is in the middle ground of equilibrium,

and freedom being allied to both the superior and inferior worlds by the dual aspect of his mind, being stirred by passion from below and illumined by intelligence from above, it is therefore in his will to whom the victory shall be given.

Therefore, we cannot impute evil to spirits that are by nature evil, neither lay our failures to their blame; nor accuse the benevolent spirits of any lack of zeal, seeing that it is by our own consent that this or that advantage is gained by the powers of evil. But the evil powers, once overcome, lose their influence over us in a great measure. And this is the meaning of the saying, " I will give you power to tread upon scorpions; nevertheless, rejoice not that ye have *power over the spirits*, but that your name is written in heaven."

Thus it is seen that evil spirits are compared to scorpions, and that they may be rendered ineffectual and harmless by the power of the celestial name, which is that spiritual or " new name " which is written upon the White Stone, as is said in the Revelations. The Christ, or Man made Perfect, is Venus, the Light Bearer and the Messenger of Peace, who gives his qualities to the overcoming of evil, and " To him that overcometh I will give the bright and morning star." Opposed to Venus in the spheres is Mars, the god of war, the promoter of strife and discord, the ruler of the " Scorpions." He rules over the eighth sphere and the eighth sign of the zodiac, *i. e.* Scorpio, which is associated with the House of Death, the terminal house of the

natural soul. When good spirits and powers dominate this principle in man's nature—*i.e.* the Scorpio principle—there is the better hope of a deliverance from the evil of these spirits.

When it is said that Michael (the Sun-Angel) contended with Satan (*i.e.* Saturn) for the body of Moses, we understand kabalistically that the good and evil principles were in strife, Saturn contending that the body belonged to him by natural agreement, while Michael affirmed that he had redeemed it even from decay; for Moses was an Initiate of the cultus of Ammon-Ra, and his name denotes not only drawn forth and elected, but kabalistically he is nominated, for he was one of those named and appointed to a typical work.

This association of the spirits with man, and the sympathies and antipathies arising therefrom, is the reason that certain men are naturally friends or enemies of others.

A certain magician warned M. Antoninus of his friendship with Octavius Augustus, with whom he was accustomed to play, Augustus always coming off the conqueror. The magician, it is said, reprimanded Antoninus because he continued to consort with Augustus, although better born, more skilful and older than he, for, the magician continued, "Thy genius doth much dread the genius of this young man and thy fortune flatters his fortune, so that, unless thou shalt shun him, it appears wholly to decline to him." Thus it is that some men are brought to positions of preference and power irrespec-

tive of their individual merits, because the genius which directs them and presides over their fortunes is more powerful than that of their rivals. But the Genius of Fortune is not that of Life, nor that of Intelligence, these three being distinct: so that a man may become possessed of great wealth and die young, or show remarkable faculty without commensurate benefit. Therefore the Genius of Fortune and Life must be in agreement if the position is to be enjoyed, while that of the Intelligence and Fortune must be equally well disposed if the full reward of one's labours is to be enjoyed. Thus, all things considered, the choice must be in regard to that calling or profession which most suitably comports with the Genius of Fortune. This is taught in the horoscopical science, but otherwise is kabalistically determined according to names and numbers. These things, which have relation to the freedom of man, must be understood by those who would make election of times and seasons. It is good and proper to know whence benefits will be derived and whence evil will assail us; also those days, hours and seasons which are proper to our purposes, and those again which are incompatible; so that between that which is good and that which is evil we may so work that ultimately we may prevail.

CHAPTER V

ON TALISMANS

On the back of the Great Tortoise which the Emperor Yaou found on the banks of the Yellow River after the great flood of 2348 B.C., there was found inscribed a square of numbers which is now of universal fame. It comes to us through the Hebrew Kabala as the Seal of Saturn, or the Table of Fifteen, being composed of the figures from one to nine so arranged that every way it adds to 15. But the Chinese call it the *Patao*, or Eightfold Path, these ways or paths being represented by the numbers leading from the central figure, which represents Man. Thus we have the most ancient telesma in the world, the mystic Table of Saturn :—

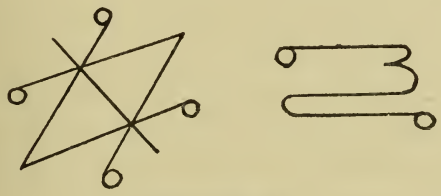
4	9	2
3	5	7
8	1	6

This telesma is made on virgin parchment, or lead, which is the metal of Saturn, and on a Saturday, in the hour of Saturn, being the first and eighth hour after sunrise. On one side is inscribed the

above table of figures, around which is a circle enclosing the name *Agial*, which is the sum of the numbers included in the table, namely 45. Thus :—

A 1 g 3 i 10 a 1 l 30 = 45.

On the reverse side is the Sigil of Saturn and the Seal, together with a text importing the purpose for which the telesma is made.



Sigil of Saturn.

The Table of Jupiter is a square of four, comprising the numbers from 1 to 16 in such form that each way shall amount to 34, the total of all being 136.

The Table of Mars is a square of five, from 1 to 25, each column and diagonal amounting to 65, and the sum of all to 325.

The Table of the Sun is a square of six, from 1 to 36, the sum being 111 in every direction, and the total of all the numbers 666. This is the mystical number which stands in opposition to the "Number of the Beast."

The Table of Venus is a square of seven, comprising the numbers from 1 to 49, amounting to 175 in all directions, and the sum of all the figures to 1225.

The Table of Mercury is a square of eight, being

numbers from 1 to 64, adding to 260 in all directions, the sum being 2080.

The Table of the Moon is a square of nine, adding to 369 in all directions, the sum of the numbers being 3321.

Each telesma has to be made in the hour and on the day ruled by the planet, when the Moon is increasing in light and in good aspect to the ruler of the hour.

An illustration of the method of employing these telesmas may be cited.

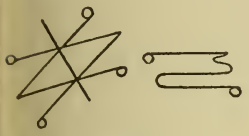
If the position is to be improved, take the influence of the planet Jupiter and on a Thursday in the hour of Jupiter, the Moon being in good aspect to that planet and increasing in light. On a piece of tin, silver or parchment, inscribe the Table of Four, and over it the name of the Intelligence of Jupiter, which is Jophial, and beneath it the symbol of the planet. Enclose these in a circle and write around it the names of Aba, Hevah, Ahi, Alab, which are the powers of its numbers. Close them with another circle.

On the reverse side, inscribe the planetary seal, and the sigil of the planetary intelligence, and enclose them in a circle. Around this write the purport of the telesma in a verse taken from Scripture which is appropriate to the operation in hand. Close all in a circle.

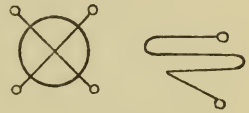
The telesma thus made is to be worn upon the person until such time as its operation is effected, when it is to be regarded as a "dead" talisman,

and thereafter will serve for no other person or purpose.

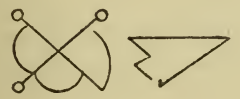
Now in order to complete the knowledge of this telesmic art, the following sigils are given, to be inscribed on the reverse side to the table of numbers.



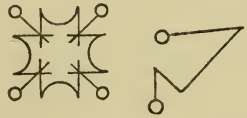
Saturn



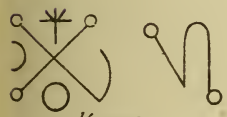
Jupiter



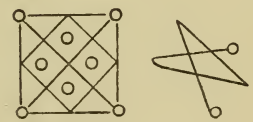
Mars



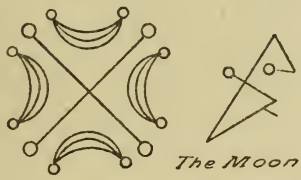
The Sun



Venus



Mercury



The Moon.

As to the construction of the magical tables of numbers, the following rules are to be followed :—

For evenly-even squares, *i. e.* such as have 4, 8 and 12 bases, *e. g.* the squares of Jupiter and

Mercury, write down the figures in their natural order, as here :—

1	2	3	4
5	6	7	8
9	10	11	12
13	14	15	16

Now draw a square divided into 16 cells. Fill in the numbers in this order, viz. keep the corners as they are, 1, 4, 13, and 16. Transpose the figures to their diagonal opposites, namely, 5 and 12, 9 and 8, 2 and 15, 3 and 14, leaving the central square of four cells in their natural order.

You will then have a square in which the numbers are so disposed that they add up to 34 in any direction, thus :—

1	15	14	4
12	6	7	9
8	10	11	5
13	3	2	16

For oddly-even squares, as $3 \times 2 = 6$, $5 \times 2 = 10$, $7 \times 2 = 14$, a rather different method is employed. Take a natural square of six. Keep the corner numbers 1, 6, 31, 36 in their natural places, transfer the central square of four cells to their diagonal opposites, namely, 15 and 22, 16 and 21. Keep the corners of the next square, 8, 11, 26, 29, in

their natural places. We now have the square in this condition :—

1	2	3	4	5	6
7	8	9	10	11	12
13	14	22	21	17	18
19	20	16	15	23	24
25	26	27	28	29	30
31	32	33	34	35	36

showing the two diagonals of the grand square completed.

Now transpose 27 and 28, then lift them to the places of 9 and 10, bringing these down to replace them.

Next transpose 17 and 23, and carry them across to the places of 14 and 20, bringing these latter over to replace them.

Next transpose 12 and 30, and carry them across to the places of 7 and 25, bringing these latter back to replace them.

Transpose 19 and 24, leaving 13 and 18 in their natural places.

Transpose 4 and 34, leaving 3 and 33 in their natural places.

Finally, transpose 32 and 35, and carry them across

to the places of 2 and 5, bringing these down to replace them; you will then have the

Magic Square of Sol.

1	35	3	34	32	6
30	8	28	27	11	7
13	23	22	21	14	18
24	17	16	15	20	19
12	26	9	10	29	25
32	2	33	4	5	36

All squares may be dealt with on the principle which is here followed. It will be of interest to note that the seals of the planets are derived from the numerical sequence of their tables. Thus in the square of three, which is the Table of Saturn, if you draw a line from 1 to 2 and thence to 3, another line through 4, 5 and 6, and a third line from 7 to 8 and thence to 9, you have the Seal of Saturn. But the other forms of the seals have been simplified and rendered as equivalent glyphs.

Various other talismans have been handed down to us beside those appropriate to the planets. Thus we have the most Sacred Seal of Solomon the King, which is a square of four inset with the sacred names whose letters replace the figures, the same being

nscribed in a circle within which are written the vords: Jehovah eloahim Jehovah achad (The Lord our God is the only Lord).

On the reverse side are the interlaced triangles vith the symbol of Deity, the Yod or perfect number 10 set in the midst.

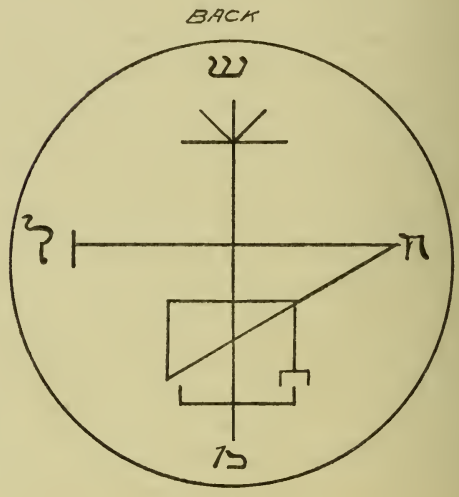
Another telesma attributed to Solomon is dis-played on page 174.

The Seal of Solomon is shown on one side with the word *Berasit*, i.e. "In wisdom" or "In the beginning"; and on the reverse side is the name of Solomon with his sigil or mystic signature.

By whatever means we may constrain spiritual forces to our purpose, whether by sigil, charm, telesma or invocation, it is only by the faith of the operator, aided by the trained will and imagination, which are the magical faculties of the human soul.

Imagination is the creative or formative power of the mind by which a matrix or mould is delivered to Nature for the vitalizing power of the Will. For of these faculties the imagination is female and receptive, while the will is masculine and projective. What in the common mind operates as desultory thought and desire, the thought taking form and the desire giving life to it, is replaced in the mind of the magician by an ardent will and conscious imagination directed to the creation of definite things. To a certain extent, all lovers, all poets and artists are magicians equally with the makers of empires and the reformers of the religious world. They have definite objects in view; their

The Seal of Solomon the King.



naginations are fired with the vision of a thing reatly desired of them, and their wills are potent nd effectually directed to the goal of their ambitions. 'hese are the people whose dreams come true.)nly, when art supplements and fixes the form, iving voice to the powers which reside in Nature, alling them forth to defined and determined uses, heir efficacy is brought within the control of the uman will as raw materials wrested from the bowels f the earth and fashioned for a purpose.

Paracelsus conveys this same teaching when he ays : " The power of the will and the intention of he soul are the main points in magic as in medicine. A man who wishes everybody well will produce ood effects, while one who begrudges everybody ll that is good and who hates himself may experi- nce *in his own person* the effects of his poisonous houghts."

That the magical faculty does not rest with the ood and virtuous alone we are well aware; for the nagical power is inherent in every human soul, nd has the power of acting not only immediately, pon bodies that are present to the sense, by means f the subtle powers of the eye and the breath, ut also at a distance, upon bodies and persons more emote, by means of the desire and phantasy of the oul acting upon the vital principle within them. Recognize only that thoughts are things, creatures f life when animated by human desire, and in all espects obedient to their creator man, and what inders that they should obey the behests of the

soul, when sufficiently enforced by the impelling power of the will ?

Therefore, we may see that it is *motive* alone which distinguishes good from evil in the use of occult forces. That which links the mind to its subject is *thought;* that which gives it form is *imagination;* and that which vitalizes it is the *will.* The will has no direct relations with motive, and may be used with equal power for good or evil. Will is but the vital or life-giving power to thought. Life has no qualities *per se,* though potential for all things; but it gains qualities by use or function. Motive determines the quality of our thought, inhering in and tincturing with its own nature every mental action. The motive is a power in itself, apart from the act, as the soul is a thing apart from the body, though expressing itself therein.

Therefore causes that are brought into play by occult means will differ in their ultimate effects by reason of the motive which ensouls them, though to the outward eye appearing in all respects identical.

Hence, to quote the words of a modern physician, " Whoever undertakes to govern and direct these mysterious powers, attempts a bold task. Let him consider well that he is penetrating, as far as is possible, into the highest laws of Nature. Never let him enter the sanctuary without reverential fear and the most profound respect for the principles which he endeavours to set in operation." Every person has this magical faculty within him, and it

only stands in need of waking up. There is no limit to human perfectibility and power, and nothing which can be conceived of by the human mind that cannot ultimately be realized by man. Therefore the Magi have but four precepts :—

KNOW—WILL—DARE—KEEP SILENT.

CHAPTER VI

NUMEROLOGY

The great philosopher of Croton declared that the universe was built upon the power of numbers. The divine Plato affirmed the same thing when he said: "God geometrizes." To understand the power of numbers, their properties and virtues, is the first key to a knowledge of the magic of nature. Number, whether expressed as quantity, sound, form or colour, will ultimately be found to determine all sympathies and antipathies, all discord and harmony between natural bodies and between the soul of Nature and that of man. To understand the power of one's own soul in the universe is the first essential of the magical art. To know that power, one must know his number and thence his sympathies and antipathies in the soul-world. Name and quality, what are these but number, when brought to the last equation? By the right use of numbers all magical operations are effected, and by the perfect knowledge of numbers the predictive art is brought to its perfection.

Daniel the Prophet said of himself in Babylonia: "I, Daniel, found out by the books the numbers of the years," and this knowledge was not foreign to the great astrologer Michael Nostradamus.

All numbers have an occult relation to sounds. Gaffarel says that the Hebrew alphabet was invented by the first astronomers, who took their forms from lines joining the stars of the zodiacal constellations and the asterisms north and south of the Zodiac. This is in agreement with the teaching of the Kabalists, who preferably make use of the Hebrew alphabet in all magical operations. Each letter holds a signification in reference to the three worlds, the Natural, the Intellectual, and the Divine, in three degrees :—

א Self-dominion, Austerity, Selfishness.
ב Thought, Science, Ambition.
ג Tenderness, Enjoyment, Luxury.
ד Wisdom, Ability, Pride.
ה Reverie, Repose, Idleness.
ו Aspiration, Freedom, Self-Indulgence.
ז Triumph, Conquest, Anger.
ח Justice, Equilibrium, Calculation.
ט Prudence, Caution, Fear.
י Faith, Learning, Self-Confidence.
כ Force, Effort, Violence.
ל Patience, Investigation, Indifference.
מ Hope, Devotion, Destruction.
נ Temperance, Moderation, Vacillation.
ס Occult Science, Eloquence, Fatality.
ע Veneration, Belief, Abandon.
פ Immortality, Beauty, Expression.
צ The Universe, Reflection, Error.
ק Religion, Reason, Vanity.
ר Life, Impulse, Vegetation.
ש Existence, Sensation, Folly.
ת The Absolute, Truth, Success.

The names and values of the letters have already been given. In making sigils of names, the quarters of the kabalistic tables are taken instead of the letters they contain. These are combined to form the figure or sigil which contains these forms in combination ; thus the name Jacob is defined :—

By permutations and combinations of numbers many choice secrets are discovered, not only in relation to individuals but in regard also to nations and the world in general. Such combinations result in the establishing of important epochs when things are brought to their climax and to their end, or when a new order of things arises and is brought to its issue. If we examine the power of numbers in certain well-established historical cases, we shall have quite sufficient evidence to warrant our thesis that Number lies at the root of all things.

Thus, the House of Valois began with Philippe and ended with Henri.

Philippe has	8 letters.
Henri has	5 ,,
Henri de Valois	13 ,,

The House of Brunswick affords a similar kabalism :—

Ascension of George I . . .	1714
1 + 7 + 1 + 4 =	13
Ascension of George II . . .	1727
1 + 7 + 2 + 7 =	17
Stuart Rebellion	1744
1 + 7 + 4 + 4 =	16
Ascension of George III . .	1760
1 + 7 + 6 =	14
American Rebellion	1774
1 + 7 + 7 + 4 =	19
French Revolution	1793
1 + 7 + 9 + 3 =	20
The Grand Alliance against Napoleon	1813

Again, the history of France affords an epoch in the

Fall of Robespierre in . . .	1794
1 + 7 + 9 + 4 =	21
Fall of Napoleon	1815
1 + 8 + 1 + 5 =	15
Fall of Charles X	1830
1 + 8 + 3 + 0	12
Death of Duc d'Orléans, the Heir-apparent	1842

It has been well said that " history repeats itself." Nothing perhaps could so intimately portray this fact than the parallelism, even to minute details, of the lives of St. Louis of France and King Louis XVI of France, as here set forth in detail :—

Birth of St. Louis, April 23	1215
An interval of years	539
Birth of Louis XVI, August 23	1754
Birth of Isabelle, sister of St. Louis	1225
Interval	539
Birth of Elizabeth, sister of Louis XVI	1764
Death of Louis VIII, father of St. Louis	1226
Interval	539
Death of the Dauphin, father of Louis XVI	1765
Minority of St. Louis begins	1226
Interval	539
Minority of Louis XVI begins	1765
Marriage of St. Louis	1231
Interval	539
Marriage of Louis XVI	1770
Majority of St. Louis (King)	1235
Interval	539
Accession of Louis XVI	1774
St. Louis concludes a Peace with Henry III	1243
Interval	539
Louis XVI concludes a Peace with George III	1782
An Eastern Prince sends ambassador to St. Louis, desiring to become a Christian	1249
Interval	539
An Eastern Prince sends ambassador to Louis XVI with the same object	1788

Captivity of St. Louis	1250
Interval	539
Captivity of Louis XVI	1789
St. Louis abandoned	1250
Interval	539
Louis XVI abandoned	1789
Birth of Tristan (Sorrow)	1250
Interval	539
Death of Dauphin	1789
Beginning of Pastoral under Jacob	1250
Interval	539
Beginning of the Jacobins	1789
Death of Isabelle d'Angoulême	1250
Interval	539
Birth of Isabelle d'Angoulême	1789
Death of Queen Blanche, mother of St. Louis	1253
Interval	539
End of the White Lily of France	1792
St. Louis desires to retire and become a Jacobin	1254
Interval	539
Louis XVI quits life at the hands of the Jacobins	1793
St. Louis returns to Madeleine in Provence	1254
Interval	539
Louis XVI interred in the Cemetery of Madeleine	1793

In this return to their native soil the two remarkable lives of these remarkable Kings of France came to a parallel close. It would of itself appear to afford sufficient grounds for a belief in the reincarnation of souls. By a certain numerical valuation of the name St. Louis, which is composed of 6154361 = 26 = 8, it is found equal to 539 = 17 = 8, the number of years between the two kings. Also Louis XVI = 63116 = 17, which again yields a unit value of 8, the number signifying "Cyclic revolution" or, according to the Kabala, "Justice, equilibrium, the balance." Here it would certainly appear that St. Louis had "come again to his own."

The law of periodicity has been the means of many remarkable scientific observations, and the law of cycles has been applied to the facts of history with some startling results, as we have already seen. It has been shown that a cyclic wave of activity extending over 250 years passes from one quarter of the world to another with regular precision. Thus :—

1750 B.C., Mongolian Empire established.
1500 B.C., Egyptian ascendancy.
1250 B.C., Greek epoch.
1000 B.C., Trojan crisis.
750 B.C., Scythian invasion.
500 B.C., Persian Monarchy.
250 B.C., Alexandrian epoch.
A.D. 0, Christian era.

A.D. 250, The Huns.
A.D. 500, Persian new era.
A.D. 750, Byzantine Empire.
A.D. 1000, Second Roman Empire.
The Papacy.
A.D. 1250, Chinese incursion.
A.D. 1500, Ottoman Empire.
A.D. 1750, Russian Empire.
A.D. 2000, British Climacteric ?

The Minor Key

The following simple Kabalism of Numbers has been given for purposes of divination by means of names and dates. In this system—

One denotes individuality and possible egotism, self-reliance, affirmation.

Two—Relationship, psychic attraction, emotionalism, sympathy or antipathy, doubt.

Three—Expansion, increase, intellectual capacity, riches and success.

Four—Realization, property, possessions, position and credit, materiality.

Five—Reason, logic, ethics, travelling, commerce, utility.

Six—Co-operation, marriage, reciprocity, sympathy, play, art, music, dancing.

Seven — Equilibrium, contracts, agreements, treaties, bargains, harmony or discord.

Eight—Reconstruction, death, negation, decay, loss, extinction, going out.

Nine—Penetration, strife, energy, enterprise, dividing, anger, keenness.

A square of three, which gives nine compartments, is used for the purpose of location. Thus :—

4	9	2
3	5	7
8	1	6

The date of a person's birth being the 18th June, '79, the figures 18679 are marked, and the characteristics and fate are discerned by these numbers. Thus we should read in this case :—

"You have much self-confidence, but your aspirations and expectations do not turn out to your satisfaction. You feel to be worthy of a better fate than falls to your lot. Beware lest pride goes before a fall. You feel most confident when least secure. Yet you may have success in work that others have abandoned as useless. You have sympathy, and are especially responsive to praise and sensitive to blame. You will most probably marry. The fine arts and social life have their attractions for you. You have a fine sense of value and will be able to estimate the cost of things. You would make a good contractor, or negotiator. You have some penetration and enterprise; you are keen, alert, and energetic."

And of course much more that is true could be said if the individual environment were known.

It is to be observed that the *century* is not included, as all who are born therein have this in

common. Moreover, the figures of the year 7 and 9 give only a tendency in the third degree, which may be considered weak. The figures of the month (June = 6) are more particular, and have a secondary degree of efficacy; while the day of the month becomes of primary or particular significance. It here stands for "egotism and self-reliance," with "undoing." Finally, in order to gain the bearing of the whole Kabalism, we must add together the figures 18679 = 31 = 4, always reducing them to the unit value. We then find that the nature is a practical one, "seeking material realization, yet one who may easily grasp the shadow and lose the substance." The sum of the figures composing the date will reinforce any number of the same value which is in the date, so that a secondary or tertiary comprised in the month or year will thus become a primary. As in the date 29th January, 1864 = 29164 = 22 = 4, we find that there is a practical and material side to the character which seeks concrete realization of its projects; the number 4 being in the sum as well as in the year of the date.

In dealing with inanimate objects or the brute creation (as ships, horses, etc.) which have names we convert the letters into numbers and take the sum of them, thence deriving our prognostic concerning them. But this is an art attended with some difficulties and many pitfalls, which it may not be convenient to enumerate.

The Secret Progression

Some years ago I published a curious Kabala known as "The Secret Progression," by which numbers in lotteries and other affairs apparently governed by chance might by diligence be discovered. There was at one time a circle of occultists who had their head-quarters at a certain place in Italy. Prominent among the members of this fraternity was Giuseppe Balsamo, Comte di Cagliostro, whose wealth (acquired none knew how) not less than his learning, was the marvel of all with whom he had relations. For a short time he dazzled the Courts of Europe, and disappeared with the suddenness of a meteor. It has been said that he died in prison by poisoning, but I am not now concerned with his history. He was at all events a past master in the magic of Numbers, as is evident from the fact that on three separate occasions he gave Madame de la Motte the winning number in the Paris lotteries.

By the Kabala of the Secret Progression it is possible, when a series of numbers is known, to determine the next. Some years ago a well-known weekly publication instituted a Birth Competition which was to predict the number of births in 36 large towns of Great Britain during a particular week, the births during the corresponding week for five successive years being given.

Considering this to be a good opportunity of testing the method of the Illuminati, I accordingly took the problem in hand.

The births in the 36 towns during the specified week in the preceding five years totalled as follows:—

Year . .	1894	1895	1896	1897	1898	1899
Births . .	6351	6906	6017	6715	6430	?

Taking the highest and lowest of these totals, 6906 and 6017, and allowing a good margin, we may expect to find the required number between 6000 and 7000. We now proceed to find the key number.

1. *By the Minor Differential.*

1894—6351 = 15
1895—6906 = 21 (−6) = 13
1896—6017 = 14 (+7) = 12
1897—6715 = 19 (−5) = 11
1898—6430 = 13 (+6) = 10
1899— ? = 17 (−4)

The series is found by adding together the integers of each given number, thus : 6351 = 6 + 3 + 5 + 1 = 15. It will be seen that the result gives 13, 12, 11 10, a *numerical series whose intervals are equal.* We therefore require a number whose integers added = 17.

2. *By the Minor Additive.*

1894—6351 = 15
1895—6906 = 21 (36) 71
1896—6017 = 14 (35) 68
1897—6715 = 19 (33) 65
1898—6430 = 13 (32) 62
1899— ? = 17 (30)

Here also the intervals are equal in the final series. We therefore are confirmed in the knowledge that the required number belongs to the series of 17.

3. *By the Major Differential.*

1894—6351
- 555 = 15 = 6 } 13
1895—6906
+ 889 = 25 = 7 } 12
1896—6017
- 698 = 23 = 5 } 11
1897—6715
+ 285 = 15 = 6 } 10
1898—6430
- ? = ? = 4
1899— ? . . . . . .

Again the intervals are made equal by the supposition of the figure 4. The number required, therefore, is one which, when 6430 is taken from it, leaves a number whose integers = 4, 13, 22, or 31=4.

4. *By the Major Additive.*

1894—6351
13,257 = 18 = 9 } 17
1895—6906
12,923 = 17 = 8 } 14
1896—6017
12,732 = 15 = 6 } 11
1897—6715
13,145 = 14 = 5 } 8
1898—6430
1899— ? ? = 12 = 3

The series 17, 14, 11, 8 shows equal intervals. The required number, therefore, is one which, added to 6430, gives a sum whose figures add to 12.

Consequently, we now know that the number is one whose integers add to 17; and that it is a number which, being added to 6430, yields a sum whose figures add to 12.

Having ascertained these facts concerning the hidden or unknown number, the task is not now a difficult one to anybody accustomed to handling figures.

Between 6000 and 7000 there are only 70 numbers whose integers add to 17.

Between 6000 and 7000 there are only 31 numbers whose figures amount to 12.

Of these 31 numbers there are only 14 numbers whose difference of 6430 is a number whose figures add to 13.

Finally, there are only 7 numbers within these limits which exactly satisfy all the conditions of the Kabala of the Secret Progression. These are: 6470, 6632, 6641, 6650, 6731, 6740, and 6830. By the third process the Major Differential we found the number to be *greater than* 6430, so that the field of inquiry was limited to numbers between 6430 and 7000. We have found seven numbers which are capable of satisfying all the conditions imposed by the different processes, and since the master-key is not to be divulged we must be content with a statement which reduces the possible number of chances from 1000 to 7 only.

The Registrar-General returned the number 6731 A moment's study will show how exactly it fits al the requirements of the several processes.

1. *Minor Differential.*—6731 = 17, which com· pared with 13 shows the latter yields 4, whicl added to 6 = 10.
2. *Minor Additive.*—6731 = 17, which added tc 13 = 30, which added to 32 = 62.
3. *Major Differential.*—If from 6731 we take 6430 we have 301, which = 4.
4. *Major Additive.*—6731 added to 6430 = 13,161 which yields a unit value of 12, which equals 3, which added to 5 gives 8.

With this singular and unique Kabalism I may now bring the subject of Numerology to a close, and end the first section of my study of the Occult Sciences.

HYPNOTISM AND MESMERISM

It will no doubt be questioned whether either Hypnotism or Mesmerism forms any legitimate part of Occultism, and indeed I have put the question to myself before finally deciding to include them. My reason for so doing is that formerly the whole of the magnetic art, then known as "Fascination" and the "Laying on of Hands," was an essential factor in the curriculum of the thaumaturgist. Scripture references to the transmission of vital energy to those sick or dying, or even dead to all appearances, are numerous and well known. The use of oil as a medium for the conveyance and retention of the vital or magnetic energy is also noticed and is commonly in use in India and other parts of the Orient at this day.

Mesmerism may be distinguished in a popular manner from Hypnotism in that it presumes the existence of an effluvium which is in the nature of a subtle essence capable of being transmitted from one body to another under the direction of the Will. Paracelsus calls it the Archeus or Liquor Vitæ. "The Archeus is an essence," he says, "which is distributed equally in all parts of the body if the latter is in a healthy condition; it is the invisible nutriment from which the body draws

its strength, and the qualities of each of its parts correspond to the nature of the physical parts which contain it. . . . The Archeus is of a magnetic nature and attracts or repels other forces belonging to the same plane. The individual power of resistance will determine how far a man is subject to astral influences. The vital force is not enclosed in man but radiates around him like a luminous sphere, and may be made to act at a distance. In those semi-material rays the imagination may produce healthy or morbid effects. It may poison the essence and cause diseases, or it may purify it after it has been made impure and so restore the health. . . . If we separate the vital force from the physical form, the latter will die and putrefy ; and by impregnating a dying body with vitality, it may be made to live again."

Paracelsus further states that diseases may be transmitted from one person to another, or from man to animal, or animal to plant, by means of the magnetic emanations, and we have ocular demonstration that this is a belief firmly held by those nations of the East among whom it is practised. The story of the Gadarene swine is in line with our own experience of the epidemic of crime which follows upon the death of a renowned criminal. " If a person dies," says Paracelsus, " and seriously desires that another should die with him, his imagination may create a force that may draw a menstruum from the dead body to form a corpus, and it may be projected by the impulse given to it by the thought of the dying person toward that other so that he

may also die. Such especially may be the case with a woman dying of puerperal fever, for if such should desire that the whole world might die with her, an epidemic may be the consequence of her poisoned imagination."

The suggestion in this case has regard to the known contagious influence of the corpse of a woman dying of puerperal fever. The point, however, is that the will of the dying person is capable of distributing such contagion.

I have cited these opinions in order to show that Mesmerism, of which Paracelsus was undoubtedly the earliest known European exponent, has little in common with the beliefs and practice of the Hypnotists.

The Mesmerists, or those who believe in the transmission of animal magnetism, whether we regard it as the Archeus of Paracelsus or the Odyle of Reichenbach, affirm that the emanation is most active through certain channels—*e. g.* the eyes, the lips, and the finger-tips.

They also state that certain natural bodies, such as oil and water, are capable of holding the magnetism better than others; while vinegar is capable of augmenting the efflux and thus of increasing the transmission. Volatile spirits are, on the contrary, completely destructive of the magnetic transmission and storage. Earth and clay are excellent storage mediums, or *mumia* as Paracelsus would call them.

There is nothing singular in this, if we reflect that all the forces of nature of which we have any

knowledge require certain media through which to operate. Electrical energy, for example, cannot be conveyed through a length of rope or wood, but only through a natural conductor of electricity, such as steel or copper. When it is said that Jesus spat upon the ground and made clay and anointed the eyes of the man who was blind from birth, we see that use was made of the natural odylic power of the saliva, and the powerful storage medium of clay or earth. The rest is explained by the powerful will of the magician as expressed completely and decisively in the single exclamation *Ephphatha!*

The laying on of hands for the cure of sickness is one phase of Mesmerism or Animal Magnetism of which there is abundant evidence and which conclusively proves the existence of the magnetic fluid. Touching for king's-evil or scrofula was in use among our own kings until Rome discountenanced any delegation of its powers. "Le Roy te touche, Dieu te guerys" (The King touches thee, God heals thee) had brought new life to thousands before the Divine right of kings was assailed.

Dr. James Esdaile, at one time the Presidency Surgeon at Calcutta, has left us a very remarkable series of cases which prove the surpassing value of Mesmerism in the medical and surgical treatment of disease. His book on *Natural and Mesmeric Clairvoyance* is among the best upon this subject. Incidentally, he mentions two phenomena by which I think I may claim complete justification for the inclusion of this subject in a work upon magic.

The first is the dislocation of the senses. Normally

each of the senses has its appropriate organ, as the eye, ear, nose, etc. They are not in themselves the only organs of the corresponding senses of sight, hearing, smell, etc., but have become specialized as such. This is shown by the fact that in natural and induced somnambulism, the whole sensorium may be transferred to the finger-tips or the pit of the stomach, or even the soles of the feet. Fredrika Wanner, better known as the Seeress of Prevorst, was a natural somnambulist, and in her trances was particularly sensitive to the presence of other persons, discriminating between them as painful or soothing to her. And on such occasions it was found that her eyes being closed, or the senses incapable of being affected by ordinary stimuli, she could see, hear, and even taste by means of the epigastric region.

Prof. Dumas is quoted by Dr. Esdaile to the same effect :—

"It is possible that, by a singular concourse of circumstances, certain organs become capable of exercising properties and fulfilling functions to which they have hitherto been strangers and which even belonged to different organs. If rare and extraordinary facts did not inspire distrust, I could allege the singular transference of the hearing and sight, which, abandoning their usual seat, have appeared to be transferred to the stomach—so that sounds and colours excited there the same sensations as are ordinarily conveyed through the ears and eyes. Five years ago a young woman from the department of Ardèche, who gave an example of a

very strange phenomenon, came to Montpellier to consult the doctors for a hysteric affection attended with catalepsy. She referred all the sensations of sight, hearing and smell to the region of the stomach, the appropriate organs being insensible to the usual stimuli."

The second phenomenon to which I would call attention is the transference of the senses. In the former cases we have the dislocation of the normal centres of sensation to the region of the sympathetic ganglion at the pit of the stomach, and now we may consider the marvellous fact of sensation being transferred from one person to another.

Finding a specially sensitive subject in the person of Babu Lali Mohun Mitra, a young Hindu of twenty-two years, Dr. Esdaile, after curing him of a loathsome disease for which he had come to the hospital, subjected him to some experimental development. He would place his watch in Mitra's hand and with a few passes would render the whole arm so rigid that under no bribe or persuasion or threat could the young man stir a finger to loose the watch as he was bidden. "Seeing this man's extreme sensibility, I thought it probable," says Esdaile, "that he might exhibit community of taste with his mesmerizer, and here is the result of the first experiment made upon him. He had never heard of such a thing nor had I even tried it before.

"One day that the Babu came to the hospital to pay his respects after getting well, I took him into a side room and, mesmerizing him till he could not open his eyes, I went out and desired the native

assistant-surgeon to procure me some salt, a slice of lemon, a piece of gentian, and some brandy, and to give them to me in any order he pleased when I opened my mouth. We returned, and, blindfolding Lali Mohun, I took hold of both his hands, and opening my mouth had a slice of half-rotten lime-fruit put into it by my assistant. Having showed it, I asked, 'Do you taste anything?' 'Yes; I taste a nasty old lime,' and he made wry faces in correspondence. He was equally correct with all the other substances, calling the gentian by its native name, *cheretea;* and when I tasted the brandy he called it *shrâb* (the general name for wine and spirits); being asked what kind, he said: 'What I used to drink—brandy.'"

It should here be remarked that Dr. Esdaile had cured this man of confirmed brandy-drinking as well as of his terrible disease. As to the local rigidity of the arm of the patient who otherwise had full and perfect control of his faculties, it should be remarked that the mesmerizer can not only saturate his patient with his own nervous fluid, but also determine the energy to various parts of the body so as to place them in effect beyond the patient's control. In similar manner local anæsthesia or insensibility can be produced at the will of the operator. When the volition can no longer act upon a part of the body, it is found that its sensibility is at the same time inhibited, which proves that volition and sensation are consentaneous. When voluntary action is restored, sensation is simultaneously developed in the part.

The nervous fluid not only follows the direction of the will, but is moreover impressed with our individuality, both physical and mental. It bears the signature of our thought, it carries the healthy or diseased tendencies of our body, it is moved by our will and coloured by our desires and passions. The dictum of Lord Bacon: "The human mind can be placed in communication with other minds and transmit their impressions," is not inclusive enough to cover the phenomena of statuvolism, animal magnetism, electro-biology, mesmerism, or by whatsoever name we may indicate the use of this mysterious agent. It is a force that can be set in motion at any time and made to operate at any distance apart from any suggestion of the effects it is required to produce. Herein it differs entirely from the "hypnotic suggestion" of the medical schools and the "auto-suggestion" which the critical writers wholly unskilled in the knowledge of Occultism bring to bear as explanation of every fulfilled prediction, every thaumaturgic effect, every case of healing which is in distinction from the known and approved methods, the clinic and pharmacy, of the medical profession.

On the question of animal magnetism, either as a psychological or a therapeutic agent, the Occultist will always prefer the experience of such men as Esdaile, Gregory, and Baron Du Potet to the uninstructed opinions of the critic, however skilful he may be in his own field of research or work.

Baron Du Potet, in his *Manual de l'Étudiant Magnetiseur*, says: "Nature herself discovered the

secret to me. And how? By producing before my own eyes, without waiting for me to search for them, indisputable facts of sorcery and magic. And what is it determines these sudden impulses, these raving epidemics, antipathies and cries, the convulsions that one can make durable? What if not the very principle we employ, the agent so thoroughly well known to the ancients? What you call nervous fluid or magnetism the men of old called occult force, the power of the soul, subjection, magic! An element existing in nature, unknown to most men, gets hold of a person and withers and breaks him down as the raging hurricane does the bulrush. It scatters men far apart, it strikes them in a thousand places at the same time without their perceiving the invisible foe or being able to protect themselves. But that this element should choose friends and elect favourites, obey their thoughts, answer to the human voice and understand the meaning of traced signs, that is what people cannot realize and what their reason rejects, and that is what I saw; and I say it here most emphatically that for me it is a truth and a fact demonstrated for ever!"

And this is a phase of Animal Magnetism that has been repeatedly offered as the only intelligible explanation of the phenomena of sorcery and as repeatedly rejected by the schools that have no knowledge either of the facts or the agent which alone is capable of explaining them.

According to the experience of mesmerists, the magnetizer can communicate his fluid to a variety of

objects, which thus become conductors or agents of his action to all persons with whom he is in magnetic relations. These agents are water, oil, woollen and cotton materials, trees, etc. Charles Dickens found a means of magnetizing water by means of pieces of sugar which had been subjected to magnetization, which were then readily distributed among the old country folk in Kent.

Magnetized water is one of the most powerful agents that can be employed, inasmuch as it is conveyed at once to the stomach and thence distributed throughout the system, acting upon the circulation and the digestion, taking in turn, according to the immediate needs of the body, the place of anodyne, diaphoretic, prophylactic and purgative. An agent of such universal utility is necessarily not thought very highly of by those whose business it is to scare Nature into obedience by cryptic prescriptions and unnatural concoctions. Given normal health and a desire to heal the sufferer, you may take a vessel of water, and having thoroughly cleansed the hands, dip them in vinegar. Shake off the superfluous moisture by flicking the hands violently towards the ground. Continue so to do until the finger-tips tingle, with a slight streaming sensation down the forearm and hand.

Now take a clean glass and pour into it some fresh cold water, which must not have been boiled or heated previously. Place the glass upon the left hand with the fingers closed around it to steady it, and with the right hand make passes from above the glass downwards for a score of strokes or more.

Then bunch the finger-tips above the mouth of the glass, bringing them almost in contact with the water, and impregnate it with the nervous fluid by a sustained effort of the will to that effect, letting the mind dwell the while upon the result you would obtain. A glass of water may thus be treated in from one to two minutes. Thus given to the patient it immediately goes to work and produces the most remarkable results without in any way complicating matters, as may be readily done by the administering of improper drugs, and without having any deleterious reaction, even when used as a soporific.

That such an agent, so inoffensive, so natural and, above all, so efficacious and sure, should have escaped the recognition of medical men appears to me to be inexplicable, except on the grounds of complete ignorance of its properties and action. I do not pretend to explain by what magical process the mind of man is capable of acting upon a glass of water to the end that it becomes either a powerful astringent or a laxative, or an anodyne, or a stimulant. The chemical nature of the water remains unchanged. It is still a mechanical compound of H_2O. But something has happened, and this something the will of man can determine while yet his intellect fails to understand.

What I am now saying is not a tradition or an effort of the imagination. It is the record of my own personal experience.. Suggestion ? How does one suggest purgation to a babe that is teething, or peaceful sleep to one delirious ? The suggestion,

if there is one, is directed, not to the mind of the patient, but to Nature herself, and the suggestion of an intent will is equivalent to a command. In the use of magnetized water as a purgative, no colic pains are felt either during or after the action. As an anodyne it leaves no sense of depression or lassitude behind it; while as a tonic it is not accompanied by any rise of temperature nor followed by the slightest constipation.

A magnetic subject will readily distinguish magnetized water from water that has not been so treated, and I have known persons who could normally distinguish between them, though at first I was unwilling to believe this and only convinced myself of it after trying a number of tricks to discover if there were a possibility of suggestion or fancy. But all I discovered was the fact that in some remarkable way magnetic water could be distinguished by its taste.

But whatever agent we make use of for the purpose of conveying the nervous or vital fluid, it has been thought, even by those who practise magnetism, that rapport with the patient must first have been established. This, however, is not the case; though undoubtedly it is more certain in its action when magnetization by contact has preceded the use of an agent. The agent is the means of continuing magnetization, and especially of attacking diseases that are internal and deep-seated and not merely nervous or superficial. But for all that, there is no reason whatsoever why magnetization should not be *begun* by means of a suitable agent. Con-

actual magnetism is not generally effective at once, but becomes so by persistence, the action being cumulative. So if water or any other agent is persisted with, it will bring about the desired effect. Of this I am quite certain, since I have treated persons at a distance by this means alone, never having set eyes upon them. Yet so wonderful is the sympathy existing throughout Nature, that I have been presently conscious of changes taking place in my own body, of pains and sickness, which had no other origin than the subtle connection of sympathy between my subject and myself *viâ* the agent I had employed. I know of persons who are capable of communicating their *sensations* at a great distance to one with whom they are in close sympathy, though nothing in the nature of thought transference is observable between them. With others there is ready communication of thought or of mental images but no community of sensation.

Hypnotism proposes to secure the same results as magnetization by mechanically-induced trance supplemented by suggestion. But while this process lends itself peculiarly to the production of phenomena, and is extremely useful for experimental purposes and psychic research, it cannot pretend to have the same therapeutic value as magnetization, inasmuch as it does nothing to reinforce nature or to supplement depleted vitality. Where insensibility is the effect aimed at it is equally useful, and as in all induced somnambulism the automatic and subconscious self is rendered alert and active, very valuable results may be produced by hypnotic suggestion.

If, however, you induce the hypnotic sleep b any of the usual methods and then stand asid while a phonographic record film is set in actio to voice the number of original "suggestions," th effect will surprise many into an entirely ne view of the matter, and those who do not no believe that the personal factor is at all considerable will come to the conclusion that it is the only facto which counts for anything in the whole process The complete insensibility to written or spoke instructions, other than those which pass throug the mind of the magnetizer, is in itself a suggestio which the upholders of the non-magnetic positio would do well to ponder. I prefer, however, t leave the schools of the Salpétrière and Nancy t thresh out the question to its natural and inevitabl conclusion.

Deleuze, who followed the teaching of Puysegu of Mesmer, Van Helmont and Paracelsus, has som excellent admonitions to those anxious to practis Animal Magnetism, which may very suitably b quoted in conclusion :—

"Persons who follow this subject may be divide into two classes.

"The first class comprehends those who, havin recognized in themselves the faculty of doing goo by magnetism, or at least hoping to succeed therein wish to make use of it in their families, or amon their friends, or with some poor patients, but who having duties to fulfil or business to follow, do no magnetize except in circumstances where it appear to them necessary, without seeking publicity, withou

ny motive but that of charity, without any other aim han that of curing or relieving suffering humanity.

"The second class is composed of men who, aving leisure, wish to join in the practice of magnet- sm, the study of the phenomena it exhibits, to enter argely into it, to establish treatments for taking are of several patients at a time, to form pupils apable of aiding them, to have somnambulists who may enlighten them to examine closely, compare nd arrange the phenomena, in such a way as to stablish a regular code of laws whose principles nay be certain, and whose consequences, extending laily, may lead to new applications.

"This class is separated from the preceding by great number of degrees which must be successively nounted before one can find oneself situated where ie can command a more extensive horizon. I herefore advise those of the former class not to hink of passing beyond their limits unless they re masters of their own time and have some pre- iminary knowledge. Their lot is very good; they re strangers to the vanities and inquietudes which ttend new attempts, to the uncertainty which prings from the conflict of opinions and of various oints of view under which things are presented to is; they taste without mixture or distraction the atisfaction of doing good. . . . As to the ersons who desire to belong to the second class, I dvise them to consider at first the extent of the areer they will have to run. It is better not to nter it than to stop in the midst of their enterprise. n what pertains to practice, a prudent simplicity is

preferable to science. In what relates to theory, imperfect notions expose us to dangerous errors. The labourer who cultivates his farm as his fathers did before him, collects every year the price of his labours. Should he give way to an inclination to pursue experimental methods, he may be ruined before he is enlightened by his own experience."

Up to a point this is very good advice, but it is doubtful whether any amount of advice, however sound, will deter men from making experiments and sacrificing both life and fortune to the satisfaction of that desire for knowledge which is inherent in every active and well-developed mind. As between the curative and experimental practice of Mesmerism and Hypnotism there can be little doubt that Mesmerism as understood by its best exponents is more adapted to the curative method while Hypnotism is peculiarly adapted to the development of experimental psychology. As to which branch of the subject has the greater claim to our consideration, is a matter not so easily answered, seeing that a profound knowledge of psychology is very necessary to the practice of even curative magnetism, and the more we know of the psychic origin of disease the better we shall be equipped to successfully deal with morbid conditions as they arise.

Method of Magnetizing

These brief notes on the subject will hardly be complete without some practical instruction. The following method of inducing the mesmeric sleep

has been found easy and reliable. If the patient is able to sit up, place him in a comfortable chair with fairly upright support at the back. Take a seat opposite to him. Take hold of his thumbs and bring your own thumbs into the palms of his hands with a gentle pressure. Now engage his attention, and fix your eyes steadily on his for five minutes. Allow him to close his eyes should they tire meanwhile. At the end of five minutes let his hands fall loosely into his lap, rise to your feet and place your hands firmly on his shoulders for a few moments. Next raise your hands above his head and make passes downwards along the arms as far as the knees. Do this for five minutes. Now take his right hand in your left, as at first, and with your right make rapid but slight shampoo strokes over the eyes. These strokes are made with the hand and forearm working loosely from the elbow, and require practice; the palm of the hand barely touches the closed eyelids. At the end of half a minute, when you will have made upwards of 200 strokes, give a slight jerk to the right arm of the patient with your left, and press with the right thumb between his eyes, the fingers of your right resting on the top of his head.

If the patient has surrendered to this treatment it will be found that the arm, if lifted, will fall back when loosed as a dead weight. The eyelid being raised, the pupil of the eye will be found to have turned upwards and inwards to the root of the nose. The breathing will be soft and regular, and a mild warmth and moisture will pervade the skin.

That will suffice for the first sitting. The patient may be roused by a few sidelong passes right and left over the eyes, and by blowing into them or wafting a fan over the eyes. A few upward passes must then be made from the knees to the shoulders, and the patient invited to stand up and thoroughly shake off the influence.

The next day at the *same time and place* (this is important) proceed as before. It will be found that premonitory symptoms of the magnetic sleep will soon be developed. The patient yawns, shivers and flushes in turn as if hot and cold water were running down his back; there are spasmodic twitches of the arms and legs, the latter kicking out forcibly from time to time. When these symptoms appear the magnetic sleep rapidly deepens and fascination[1] or rigid catalepsy may be induced. For curative purposes it is not necessary that the cataleptic stage should be reached, for once the magnetic sleep is obtained, the patient is not only susceptible to curative agency but also is capable of localizing the complaint and prescribing a method of treatment which the magnetizer should do all in his power to carry out. For surgical purposes, however, catalepsy and complete insensibility are essential, but my readers will hardly require further instruction under this head than is to be found in the works by Dr. James Esdaile and others who have successfully applied magnetism to clinical practice.

[1] The state in which the phenomenal side of the automatic faculty is conspicuously displayed.

PART II

THE OCCULT ARTS

ON THE ART OF DIVINATION AND THE USE OF THE AUTOMATIC FACULTY—THE SUB-CONSCIOUS INTELLIGENCE—CLAIRVOYANCE, PSYCHOMETRY, DREAMS, ETC. TO WHICH IS APPENDED AN ESSAY ON ALCHEMY

CHAPTER I

DIVINATION

In the succeeding sections of this work I intend to deal with that aspect of the subject of Occultism which depends for its evidence on the exercise of the mediumistic or divinatory faculty. What has been said in Part I has relation to the exercise of a purposive faculty, guided by intelligence and experience. It represents Determinism in its application to the hidden laws of Nature. We are now, however, concerned with the automatic faculty, the intuitive and divinatory process of the human mind. Many of the methods by which the automatic faculty finds expression are allied to the purposive methods of the Occult arts. Cartomancy or divination by cards, for instance, can only be effected after a preliminary understanding of the meanings attaching to the cards, and this is in no sense an automatic or unconscious process, but a voluntary and empirical one. We do not begin to employ the automatic faculty until we shuffle the cards with a view to ascertain the unknown elements. Even the disposition of the cards for this purpose is a purely voluntary empiricism. It controls our interpreta-

tion and our prognostics. The construction of the cards, the meanings attached to them, and the method of laying them out for a divination are all prejudicial elements of the art. The automatic faculty triumphs over these limitations in the simple act of "shuffling"—and therein lies the whole secret of Nature. Let us suppose for a moment that we decide upon a certain combination of cards falling together that they shall signify Death. The odds against these cards coming up in the required order and combination are thousands to one on any occasion. That they do occasionally turn up is not, however, so remarkable as that, *whenever they do*, a death immediately follows, and the faculty of the Cartomante lies in predicting to whom that judgment is determined.

In seership or scrying by means of the crystal, etc., a distinction exists between the purely involuntary or passive use of the faculty of clairvoyance and that in which media are used. Moreover, some passives see directly and describe things as they actually are or will be at the time indicated, while others do not see otherwise than by symbols which require rational interpretation.

In Geomancy also the automatic faculty is directed by definite methods and is supplemented by the use of the rational faculty in the process of interpretation. Marks made haphazard in the sand or upon a piece of paper have no meaning for those who are ignorant of geomantic symbolism, so that inasmuch as the symbols gain their meaning by the intention

of the mind, there is a consent between the rational and the instinctual faculties in man. It is by reason of this consent in nature that the methods of divination we are about to consider are rendered possible.

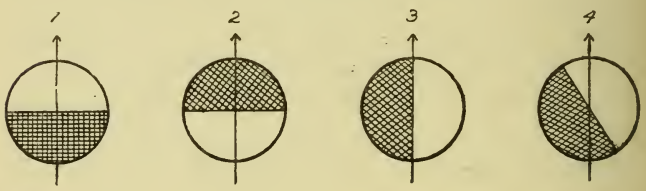
Nevertheless, it is not possible to apply any dogmatism or arbitrary methods to the interpretation of symbols. We cannot, for instance, determine that a flight of two crows is a symbol of death and one of seven crows a marriage, and straightway go forth to observe if death or marriage is our immediate fate. A symbol is such by reason of its analogy and correspondence with certain principles in nature which are reflected in our minds. Thus we may speak of the universe as a symbol of the Deity, and of man as a symbol of the universe (which indeed was anciently depicted as the Grand Man, Adam Kadmon, etc.), and these are not arbitrary relations but have their origin in a natural correspondence which exists quite apart from our recognition of it. The symbol is the means by which we express our recognition of that relationship. Figures are primarily symbolical; if we use them to denote quantities it is a mere convention. Every material form is a symbol of the forces which generated it.

When we come to the consideration of the automatic faculty, we have to suppose a superior degree of intimacy between the soul of Nature and that of the individual in whom the divinatory faculty is active. It is undoubtedly a fact that the more

practical the individual may be the less intimate are his relations with that subconscious or submerged part of his nature which is related to the Universal Soul.

Individual consciousness cannot actively engage in that which is external and that which is internal at one and the same time, except the person be in a state which is altogether abnormal. The normal mind is active in the waking consciousness during the day and active in the sleeping consciousness during the night. The waking consciousness is otherwise known as the attentive mind, and it is by the depolarization of this that sleep is induced. In certain phases of hypnosis both aspects of the mind may be simultaneously active in part, and the same phenomenon is observed in somnambulism.

The following diagrams illustrate (1) the normal waking consciousness, (2) the normal sleeping consciousness, (3) the hypnotic or somnambulic semi-consciousness, and (4) permanent dislocation of the mental axis in cases of insanity :—



The faculty of self-depolarization and of diving down into the region of the submerged consciousness appears to be naturally developed in the genuine

medium and the diviner. Others may induce this faculty by the use of suitable media such as the hypnotic disc, the crystal or "the magic mirror." In others, again, it is induced only by hypnotic treatment.

It is chiefly when in doubt that we make our appeal to it, and no Divination would be possible without its consent of function.

It has been affirmed, with some show of reason, that the subconscious mind is the intelligence principle of the evolving human entity, and that it is the storehouse of the digested memories of all past incarnations. Others, however, affirm that it is nascent and rudimentary, the intelligence of the animal soul, in distinction from the rational principle of the human soul. But whatever we may argue concerning its status and functions in the human economy, we cannot deny that its powers transcend those of the supraliminal mind and that its association with the Soul of things is far more intimate.

All divination, in effect, consists in the ability to bring into the region of our normal waking consciousness the things which lie hidden in the womb of Time. Some of the means by which this is effected will now be explained.

CHAPTER II

THE TAROT

DIVINATION by means of cards is a very ancient practice. It has been affirmed that the cards as we know them were invented for the purpose of beguiling the hours of a feeble-minded monarch. My only comment on this statement is that any king who believed the story would be very easily beguiled. I do not presume to say when cards were first used for gaming purposes, but the *Tarot* from which ordinary playing-cards are obviously derived, has a very ancient origin and moreover a very profound one. It is said that Hermes the Thrice Great engraved the symbols of the Tarot upon 22 laminæ of gold. Various expositions of the Tarot have appeared from time to time, and all agree in tracing a connection between the Twenty-two Major Keys and the letters of the Hebrew alphabet, beginning with Aleph. Several attempts have been made to associate the symbols of the Tarot with the Three Divine Principles, the Twelve Signs and the Seven Planets, but all attempts appear to me fanciful.

In addition to the Twenty-two Major Keys there are fifty-six Minor Keys, and these are the same

as the ordinary pack of 52 cards, with the exception that there are 4 knights, one of each suit, in addition to the knaves. These knights or heralds precede the ace of each suit. Of the 52 remaining cards we have four suits corresponding to the four seasons of the year—Cups, Batons, Deniers and Swords, otherwise called Hearts, Clubs, Diamonds and Spades.

These are disposed as follows :—

Spring . . .	Diamonds
Summer . . .	Clubs
Autumn . . .	Hearts
Winter . . .	Spades

The 52 cards correspond to the 52 weeks of the solar year. Several works have recently appeared setting forth the meanings of the Tarot cards and the methods of employing them.

The Tarot Keys

Various methods have been invented for the use of the Tarot cards, which those who desire to follow the art of divination by this means will find fully set forth in the works of Mons. Encausse (Papus), L'Abbé Constant (Eliphas Levi), and P. Christian, to which I would add the more recent work by Mr. A. E. Waite.[1]

It will suffice if I here give the interpretation of the 22 Major Arcana, about which many ingenious theories have been circulated from time to time.

[1] *The Key to the Tarot.* London : Wm. Rider & Son, Ltd.

Every Arcanum has a threefold application having relation to the spirit, soul and body of man or the spiritual, intellectual and material worlds according to those Kabalists who have attempted an exposition. But I conceive a fourfold application, viz. the Spiritual, the Intellectual, the Psychic or Emotional and the Material or Physical; for the soul of man has two distinct aspects, the *Nous*, or mind, and the *Antinous*, or passional principle; these being otherwise referred to as the Higher and Lower Self or the Human and Animal Man, the form or *Corpus* being altogether material and of no active power save what it derives from the animal soul investing it. On these lines the following interpretation may be found a useful key to the

Twenty-two Arcana

1. The Magician—represented by a figure of a man holding a baton or wand over the three symbolical forms : the Cup, the Sword and the Denier. Around him are springing up roses and lilies. Over his head is a double nimbus in the form of the figure 8. This is the magician, he who is master of the four worlds, the four elements and the four principles, who is capable of exercising the creative will—an adept.

In the *Spiritual* world he stands for the Creative Will.

In the *Intellectual* world — The pure volition. Transformation; resolution; the ability to propound and to resolve a problem; to control the mind.

In the *Psychic* world—Desire, which is the lower expression of the will; the ability to generate and to destroy; the control of the psychic forces and the mastery of the passions.

In the *Physical* world—The control of the elements; the mastery of physical forces; the power to acquire and to dispose of the material benefits of life. A great inventor.

2. The *High Priestess*.—The figure of a woman seated, her head surmounted by a solar disc between horns. On her breast is a cross, and on her lap the Tora or Book of the Law, while at her feet is the lunar crescent. She is seated between the pillars of the temple called Jachin and Boaz—Security and Strength. It represents *Isis*, *Maya* and the Virgin Mother of the world. This Arcanum is also called "The Door of the Hidden Sanctuary."

In the *Spiritual* world it denotes the Divine Sophia, the creative imagination, the universal matrix, in and through which the supreme will is manifested.

In the *Intellectual* world.—The Binary or reflection of Unity, the law of alternation, the pairs of opposites, positive and negative, etc.; the reason, which weighs and balances, discerning by comparison of known things.

In the *Psychic* world—Attraction and repulsion; the relations of the sexes; love and hatred.

In the *Physical* world—Chemical affinity (as acids and alkalis); trade, commerce, interchange, barter. The woman related to the man for the furtherance of the ends of destiny.

3. The *Empress*, otherwise *Isis-Urania*. A female figure reclining. She holds the symbol of Power in her hand, and at her feet is the *Ankh* or symbol of life—Venus. At her feet the corn springs full-eared and plentiful. She is surrounded by the beauties of nature. She represents Nature in association with the superior world, or Super-nature. She is the first product of the Supreme Will and Imagination, the progeny of Divine Wisdom and Love, and unites in herself intelligence and power in their highest manifestation.

In the *Spiritual* world this Arcanum denotes the knowledge of the two worlds, the manifest and unmanifest; the past and future united in the eternal Now.

In the *Intellectual* world—Ideation, the productive power of the mind, discrimination.

In the *Psychic* world—The art of generation, fecundity, parentage.

In the *Physical* world—The power of expansion, of multiplication; growth, development; wealth, plenty.

4. The *Stone Cube*, also known as the *Emperor*. A man of mature age seated upon the Chair of Initiation, the Masonic Cube. In his right hand is the sceptre of deific power, the ansated cross; and in his left the globe, the symbol of possession.

In the *Spiritual* world this figure represents the realization, successively and continuously, of the Divine Virtues in oneself.

In the *Intellectual* world—The realization of the

idea of related and dependent existence; affirmation; negation; discussion and solution.

In the *Psychic* world—Attainment of happiness by the satisfaction of desires; the realization of the dual nature in male and female successions.

In the *Physical* world—The realization of material effects. The reward of effort and correct judgment. The concrete. Foundation, establishment.

5. The *Hierophant*, or *Master of the Secrets*. On his head is the Mitre, in his left hand the triple Cross. His right hand is uplifted with the sign of the Benediction. At his feet are the Keys of the Kingdom, which unlock the Gates of Life and Death, of Heaven and Hell. He is the symbol of the Grand Master.

In the *Spiritual* world it denotes the Universal Law, by which the infinite manifestations of the Divine Being are regulated.

In the *Intellectual* world—Religion, the connection between the Infinite and the Finite, the One and the many.

In the *Psychic* world—The regulation of the passions; self-control; discipline.

In the *Physical* world—Liberty within the limits of the law; direction and control of natural forces.

6. The *Two Ways*, or *The Lovers*. Beneath the outspread hands of a flaming Cherub stand a man and woman, with the Tree of Life and the Tree of Knowledge upon either hand. Around the Tree of Knowledge the Serpent is coiled.

In the *Spiritual* world this Arcanum symbolizes the knowledge of good and evil; the conscience.

In the *Intellectual* world—The laws of Necessity and Liberty, of Duty and Privilege.

In the *Psychic* world—The choice between denial or consent to the promptings of the lower nature. The determination of conduct. The experience of indulgence and abstention. Instinct.

In the *Physical* world—The antagonism of natural forces; dissociation; disintegration; fractures, divorce, parting.

7. The *Chariot of Osiris.* The figure of the Sun-God stands in a car drawn by two sphinxes, the one black and the other white. It represents the illumination of the lower nature by the Higher Self, of the earth by the solar orb, of the soul by the Spirit.

In the *Spiritual* world—The sacred Septenary; the ascendency of Spirit over Matter; the penetration of the mysteries by the light of Divine Intelligence.

In the *Intellectual* world. The dispersal of doubt and error by the light of the intellect. Mental acumen.

In the *Psychic* world. The dissemination of vital energy by magnetic vigour; geniality and warmth of nature; vitality.

In the *Physical* world—The gamut of the seven senses. Radiation; energy; force. The fulfilment of ambitions.

8. *Justice,* or the *Sword and Balance.* Justice is seated and vested in the robes of the judge. In the left hand she holds the scales evenly

balanced, and in her right the sword uplifted. She represents the impartiality of Heaven, and proclaims that God is no respecter of persons, that Heaven has no favourites, but always rewards virtue and punishes vice.

In the *Spiritual* world—Divine justice.

In the *Intellectual* world — Pure reason, correct judgment, comparison, equity.

In the *Psychic* world—The attainment of peace and happiness by moderation, temperance and impartiality.

In the *Physical* world—The balance of forces. The law of equilibrium. Attraction and repulsion. Compensation. Sense of Value. Rewards and punishments.

9. The *Veiled Lamp*, or the *Hermit*. The figure of a sage or philosopher carrying a lamp in one hand and a staff in the other. He represents the pilgrim soul, the seeker after truth.

In the *Spiritual* world it denotes the realization of the Divine selfhood by manifestation or embodiment.

In the *Intellectual* world—Prudence and circumspection, discrimination of true and false, of right and wrong; classification.

In the *Psychic* world—Selection, choice, likes and dislikes; morality.

In the *Physical* world—Molecular construction; science; discovery; distinction of caste; order and arrangement; carefulness, caution.

10. The *Sphinx*, or *Wheel of Fortune*. The Rota

or Wheel on which is seated the Sphinx upholding the sword. Around the wheel are the letters of the law as defined in the Tarot, and the four fixed signs of the Zodiac, the man, lion, bull and eagle. It represents the law of correlated succession.

In the *Spiritual* world — The Law of Karma; spiritual cause and effect; spiritual selection.

In the *Intellectual* world — The rational faculty; induction and deduction; connectedness; perception of relativity and time intervals, progression.

In the *Psychic* world — The regulation of the emotions and passions and the application of the psychic forces by the moral law. Regime, training, orderliness.

In the *Physical* world—The law of action and reaction; good and bad fortune; the cyclic law of events; periodicity; rise and fall; revolution; circulation.

N.B.—This symbol is that of the aspirant to Occult Initiation. The symbols of the man, bull, lion, and eagle or serpent denote the four maxims: Know, Will, Dare, Keep silent, which are imposed on all neophytes. These are the keys to the attainment of power.

11. The *Muzzled Lion*, or *Strength*. A woman closing the mouth of a lion by a strength which demands no effort.

In the *Spiritual* world—The omnipotent.

In the *Intellectual* world—Moral and intellectual force; the determination of energy to the accomplishment of things by knowledge of the law.

In the *Psychic* world—The use of the psychic forces in the process of development; the conquest of the animal nature.

In the *Physical* world—The conservation of energy; control and direction of force; mastery of the elements; vitality; rejuvenation.

12. The *Sacrifice*, or the *Hanged Man*. A man with a golden halo is suspended by one foot from a tree; the free limb being placed so as to form an inverted figure ♄. It represents the Divine Giving-forth, the revealed law.

In the *Spiritual* world—The sacrifice of the spirit to matter for the ends of evolution.

In the *Intellectual* world—The law of repression; antagonism; inversion and self-sacrifice.

In the *Psychic* world—Madness, offensiveness, misanthrophy.

In the *Physical* world—Depolarization; reversal; penalty; reaction; loss and undoing.

13. The *Reaping Skeleton*, or *Death*. The figure of a skeleton riding upon a horse, to whom even the great ones of earth do homage. It represents the Divine Law of reversion, the going back of things to their source; inbreathing.

In the *Spiritual* world—It denotes manifestation of the Divine activity and life. Creation and transformation.

In the *Intellectual* world—The law of action and reaction; introspection; inductive reasoning; ecstasy.

In the *Psychic* world—Disappointment; denial

of affections ; reclusiveness ; deprivation of psychic force ; catalepsy.

In the *Physical* world—Death ; ruin ; paralysis ; collapse ; nullity.

14. The *Two Urns*, or *Temperance*. An angelic figure pours pure water from one vessel to another. On his forehead is the symbol of Life, and on his breast the ineffable name, Adonai, and the triangle within the square. It represents the Divine life in activity.

In the *Spiritual* world — The eternal movement of life.

In the *Intellectual* world —The combination of ideas; friendship; sociology.

In the *Psychic* world — The interplay of the emotions; reciprocal affection; intercourse; social life.

In the *Physical* world — The relations of the sexes; chemical combination; amalgamation; public intercourse.

15. *Typhon*, or *The Devil*. The Evil One seated upon a throne in the Inferno, his footstool an iron cube to which male and female devils are chained. It represents the spirit of Discord.

In the *Spiritual* world—The principle of evil, the refractory will opposed to the predestined order of things.

In the *Intellectual* world—Magic, mystery; the unknown; controversy; freethought; fatalism.

In the *Psychic* world—Anger; passion; hatred; malice and fear.

In the *Physical* world—Antipathy; discord; strife; repulsion; riot and lawlessness.

16. The *Blasted Tower*, or the *Lightning Flash*. A tower struck by lightning. A crown is seen falling from the pinnacle, and also two men.

It denotes the Divine visitation.

In the *Spiritual* world—The overthrow of spiritual pride; the descent of Typhon; the fall of the angels.

In the *Intellectual* world—The pride of intellect and its consequence; the law of retribution; insanity.

In the *Psychic* world — Psychic repercussion; ostentation ; the humbling of the autocrat.

In the *Physical* world—Cataclysms; earthquakes, storms; overthrow; reversal; ruin; fatality; sudden death; catastrophe; accidents.

17. The *Star of the Magi*, or the *Star*. A female figure pouring water from one vessel into a lake and from another upon the dry land. Above her are the seven stars, among which there shines the great Pole Star of the Magi. It represents the Divine Expectancy.

In the *Spiritual* world—Faith, the realization of Hope. The manifestation of the unrevealed. The beatific Vision.

In the *Intellectual* world—Absolute knowledge; the evidence of experience; illumination; astrology.

In the *Psychic* world — Expectancy; geniality; sympathy; charity; optimism; confidence.

In the *Physical* world — Birth ; success ; relief ; sustenance.

18. The *Twilight*, or the *Moon*. A night scene,

the luminary distilling dew upon the earth, while a dog and a wolf are baying the moon and a crab is crawling from the water. It denotes the Great Infinitude.

In the *Spiritual* world—The abysm of the Infinite; the womb of Time; the Divine amplitude; infinity; spiritual darkness.

In the *Intellectual* world—The darkness of negation; imbecility; lunacy; vacuity; time and space as distinguished from duration and distance.

In the *Psychic* world—Doubt; despair; hesitancy; vacillation and inconstancy.

In the *Physical* world—Darkness; emptiness; denial; enemies; snares and ambushes.

19. The *Resplendent Light*, or the *Sun*. A child with the banner of Life seated upon a white horse. The child's head is adorned by a chaplet of flowers, while above him shines a brilliant sun. It represents the Divine Effulgence.

In the *Spiritual* world—It is the supreme Heaven; the Presence of the Divine Being; the Kingdom of Heaven; the angelic life.

In the *Intellectual* world—The first principle; the origin and source of things; the laws of being.

In the *Psychic* world—Vital energy; magnetic power; radiant joy; happiness; benevolence.

In the *Physical* world—Life; energy, force; success, honours; elevation, attainment.

20. The *Resurrection*, or the *Judgment*. The Angel of Life sounding the Trumpet, while the dead rise from their tombs. It represents the Great Vocation.

In the *Spiritual* world — Spiritual awakening; the call to the Divine Life and Presence; the Divine Consciousness.

In the *Intellectual* world—Revelation of genius; aspiration.

In the *Psychic* world—Responsiveness; activity; conversion; moral regeneration; new regime.

In the *Physical* world—Response to stimulus; reflex action; elective affinity; elevation; mission; office; utility; work.

21. The *Crown of the Magi*, or the *World*. In the centre of a circle is seen the figure of a woman, representing Nature. The circle is variously a serpent with its tail in its mouth, representing eternity, and a wreath of laurels denoting conquest or attainment. At the four corners are seen the four fixed signs, denoting stability and endurance, the four quarters of the world and the four "elements." It denotes immortality.

In the *Spiritual* world — Divine continuity. Immortality.

In the *Intellectual* world — The mystery of the ages. Adeptship. The law of continuity. Supreme knowledge.

In the *Psychic* world—Patience; endurance; steadfastness; fidelity; morality; integrity; perfect satisfaction; the virtuous enjoyment of all delights.

In the *Physical* world—Position; power; honour; distinction; wealth; long life; happiness; inheritance.

22. The *Blind Fool*, or *Folly*. A vain and bedizened youth, carrying a staff and bundle upon his

shoulder, holds in his hand the flower of dalliance. With haughty mien he walks blindly to the verge of a precipice. It is the symbol of the Divine Inscrutability.

In the *Spiritual* world — The law of Divine Necessity.

In the *Intellectual* world — Fatalism; egotism; blind credulity; ignorance; error.

In the *Psychic* world — Unrestrained passions; selfishness; vanity; speculation.

In the *Physical* world—Inconsequence; blindness; danger; ruin; detachment, isolation; conspicuous folly.

These interpretations are not presumed to be exhaustive nor to follow any other order than that of the Tarot cards, which, needless to say, have been shuffled considerably since their delivery to the world by the thrice great Hermes. They represent the three stages of Initiation, with their ten, seven and three steps, culminating in Attainment (21) or Failure (22). He who can so dispose the symbols of the Tarot, or Golden Book of Hermes, will need no other initiation than he can himself effect.

CHAPTER III

CARTOMANCY

The following methods have reference to the ordinary pack of 32 cards, the twos, threes, fours, fives and sixes being rejected.

The Shuffle

This should be done without effort, prejudice or design. The cards should lie loosely in the left hand while the right manipulates them, the mind meanwhile resting intently upon the object desired of the divination. If the consultant is not expert at shuffling, so that it cannot be done automatically and without the attention being fixed upon it, the cards should be laid face downwards upon a table and mixed by a light circular pressure with both hands. They are then brought together to form a pack.

The Cut

The cards being placed face downwards, the pack must be cut with the left (the passive) hand into three lots, turning them face upwards.

The Cartomante

then takes the lots one by one, taking note of the cards which lie exposed on the top of each lot.

The pack is then put together in the same order as before the Cut.

A variety of methods may be followed in laying out the cards. Much depends upon the object in view as to what method should be employed. It will doubtless be sufficient if I recite several of the more approved methods, leaving the reader to make selection of one or more of them as occasion may require.

But first let us learn the meanings of the cards.

The Suits

Diamonds have relation to money, profit, loss. They are governed by the cards which are in touch with them. In questions of time they denote speed.

Clubs denote business, profession, position; mental pursuits.

Hearts govern domestic affairs, social relations, love, affection.

Spades denote sickness, death, loss, disappointment, delay, distance.

Time

Diamonds denote the morning.
Clubs, midday.
Hearts, evening.
Spades, night.

Complexions

Diamonds show very fair people, with flaxen or sandy hair and blue eyes. If aged, white-headed.

Clubs show persons of medium colour, inclining to be dark, with brown hair and eyes.

Hearts show rather fair people, with fresh complexion, brown hair and blue or grey eyes.

Spades, very dark people, with black hair and dark complexion, deep brown eyes.

Position

Diamonds show officials and persons in authority; also very old people.

Clubs show professionals and such as live by the use of their intellect.

Hearts denote social and domestic attendants; also lovers and friends.

Spades, lawyers (acting under diamonds); widows, widowers; persons in mourning; also those of mean calling, artisans, etc.

Intervals

Diamonds denote speedy effects.

Clubs, punctuality.

Hearts, leisurely results.

Spades, delay, impediments or failure.

Sex

Kings of the suits stand for men of the appropriate colouring (*see* "Complexions").

Queens represent women.

Knaves denote the thoughts of persons indicated by the king or queen of the same suit.

Specific Meanings

Diamonds.

Seven stands for a gift, jewellery, children.

Eight, roadway journeys, short travels.

Nine, speed, sharpness; wounds, quarrels; sudden events.

Ten, a city, town; success.

Ace, money; a ring; a letter.

Clubs.

Seven, victory, success; achievement by intelligence.

Eight, papers, documents; a firm friend; agreements, contracts.

Nine, merrymaking; pleasure; society.

Ten, distant journey by land; business; success by the use of faculty; surmounting.

Ace, good fortune; success; preferment.

Hearts.

Seven, a small wish; slight gratification; domestic changes.

Eight, clothes; invitations; love and courting; furniture.

Nine, the wished-for thing; gratification; joy.

Ten, marriage; a fortunate change; success.

Ace, the house; a cot or cradle; good fortune.

Spades.

Seven, an upset; a removal; disorder; a reversal.

Eight, night-time; sickness; loss; a split or quarrel.

Nine, disappointment; delay; death; loss; undoing and failure.

Ten, water; a voyage; a great distance; things remote.

Ace, the grave; a foundation; a post or position.

The nine of Diamonds is called the "Sword" and "the curse of Scotland." The ace of Clubs is called "the Horseshoe," and other cards have their own appropriate symbolic names.

Combinations

Every card has its own specific meaning, but is capable of conveying a flexed meaning by combination with other cards. Thus you may have a clutch of two or three cards touching one another, the result being indicated by the combined meanings of the cards involved. The following combined meanings will aid in the process of interpretation :—

A Clutch of Two.

Eight of Hearts and *Ace of Diamonds*, an affectionate letter; a proposal of marriage; a letter of invitation.

Seven of Clubs and *Ten of Diamonds*, successful business; financial victory.

Nine of Clubs and *Ace of Spades*, a will.

Seven of Spades and *Ace of Hearts*, a change of residence.

Eight of Diamonds and *Ten of Spades*, a wet journey.

Ten of Clubs and *Ten of Spades*, a long voyage.

Nine of Diamonds and *Seven of Spades*, an accident; a flight.

Nine of Diamonds and *Nine of Spades*, death.

Eight of Hearts and *Eight of Clubs*, a contract.

Seven of Spades and *Eight of Hearts*, a change of clothes, or furniture.

Nine of Diamonds and *Eight of Clubs*, a writ; a summons, or telegram.

Similarly all pairs of cards may be combined to form a reading. The meanings derived will have reference to any person indicated by the Court Card they may touch. In this respect

Cards above the person signified denote that to which he is striving.

Cards below denote that which lies at his feet, things accomplished.

Cards to the left show what is thrown away or to be avoided; the results of past action; antagonisms.

Cards to the right indicate that which the future holds; the outcome of present action.

A Clutch of Three.

Three Aces, a rise in position.

Three Kings, success.

Three Queens, scandal; company.

Three Knaves, embarrassments.

Three Tens, a rise in position.

Three Nines, delay, if including the Spade Nine; disappointment, if the Heart Nine is absent. Otherwise, speedy success.

Three Eights, success.

Three Sevens, an upset; derangement.

A Clutch of Four.

Four Aces, a denial; refusal.

Four Kings, a court case; a meeting; a convention.

Four Queens, slander; publicity.

Four Knaves, distraint; imprisonment; an *impasse*.

Four Tens, great success.

Four Nines, robbery; bankruptcy; failure; dead loss.

Four Eights, achievement; success; merrymaking.

Four Sevens, walled in; confinement; stoppage.

Note.—A preponderance of red cards in any combination is more hopeful than if they were black.

A Run.

A run or sequence of *Diamonds* shows financial competence; of *Hearts*, domestic and social happiness; of *Clubs*, good business and intellectual achievements; of *Spades*, illness, misfortune, failure.

CHAPTER IV

VARIOUS METHODS

1. The Wheel of Fortune

In this method the 32 cards only are used. The "positions" correspond to the twelve astrological Houses (which see), and have the same significations. The cards are laid out in the order indicated by the numbers in the following diagram, and the pairs are read in relation to their positions.

The 13th, 14th, 15th and 16th cards are called the *governing* cards. The 17th is the *key* card. The three cards left over are what goes out of the life.

Diamonds belong to the 1st House; *Clubs* to the 10th; *Hearts* to the 7th; and *Spades* to the 4th. The ace of any suit is in its strongest position when occupying its own House. The kings are in best position when they are the *governing* cards of their own angles, *e. g.* the King of Diamonds in the 13th position; the King of Clubs in the 14th; the King of Hearts in the 15th; and the King of Spades in the 16th position.

Each of the Houses can be occupied by one of two cards, which will then be in position of greatest

strength; and the angles will have three cards, similarly placed in positions of strength. Thus :—

1*st House* is strengthened by Ace of Diamonds, 7 Hearts, or 10 Spades.

2*nd House*, 8 Hearts, Jack of Spades.

3*rd House*, 9 Hearts, Queen of Spades.

4*th House*, Ace of Spades, 10 Hearts, or 7 Clubs.

5*th House*, Jack of Hearts, 8 Clubs.

6*th House*, Queen of Hearts, 9 Clubs.

7*th House*, 7 Diamonds, Ace of Hearts, 10 Clubs.

8*th House*, Jack of Clubs, 8 Diamonds.

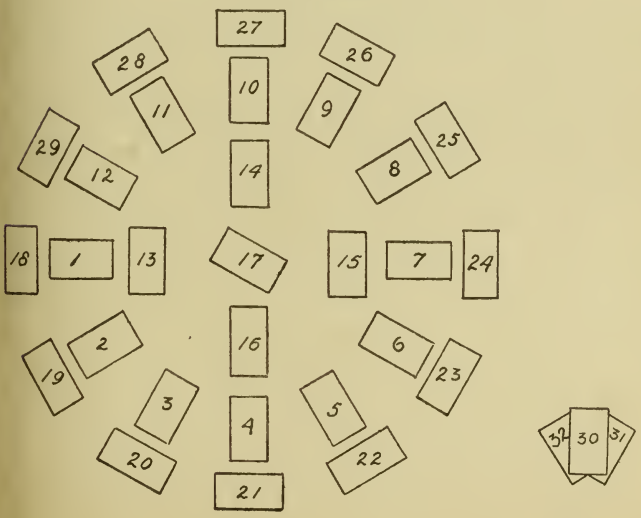
9*th House*, Queen of Clubs, 9 Diamonds.

10*th House*, Ace of Clubs, 10 Diamonds, 7 Spades.

11*th House*, Jack of Diamonds, 8 Spades.

12*th House*, Queen of Diamonds, 9 Spades.

The Wheel.



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The cards being shuffled and cut, they are laid out as shown above. The cartomante will then begin the interpretation, by giving the combined meaning of cards 30, 31, 32, throwing them away as of no further consequence.

The reading of the future begins with 18—1—13; the pair 18—1 being read together in relation to 13, which controls the combination. This pair 18—1 has relation to the Consultant.

Next pair, 19—2, is read in connection with finance. Next pair, 20—3, in regard to letters and relations.

The 12 pairs are finally exhausted in the same way. The *key* card is that which for the time being dominates the life and fortunes, the means by which success or failure will come, and if a Court Card a person of that colouring will dominate everything. It is he or she who can say yes or no, confirming or denying the means.

If the cards read well in the pairing, and appear to promise good fortune, the key card will show the means by which this good will come, and *vice versa*.

When the angles or cardinal points—the 1st, 10th, 7th and 4th cards—are good, the whole fortune will be greatly enhanced for good. But when evil cards occupy these positions, any good will not be of a permanent or secure nature.

The angular cards, 1, 10, 7 and 4, are to be referred to the governors, numbers 13, 14, 15, 16, respectively, and thence to the key card.

The wheel may be set out thrice at a sitting.

Any questions can be answered from the second *tirage* or setting, after the general prognostics have been obtained. In answering to a specific question the cartomante will only consult those sections of the wheel which have relation to the matter preferred. Anything in the nature of a second general reading is to be avoided. It is the first setting of the Wheel only which is to be relied on for a true prognosis.

2. The Star

The Consultant's card is first taken from the pack and set in the centre of a small round table. This card will answer to the sex and colouring of the Consultant.

The latter then takes the 31 cards remaining and shuffles them thoroughly, desiring to know what is immediately surrounding him or her. The cards are cut.

The cartomante now takes the cards and lays them out as shown in the diagram on page 244, where C is the Consultant. The rest of the cards are then laid aside.

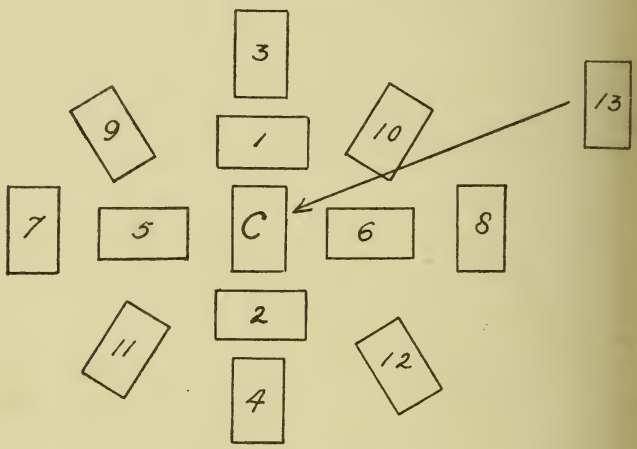
The 13th card is laid upon the top of C. It is the Court of Final Appeal, and if a good card, especially a Heart, it will give a hopeful issue, whatever may be otherwise predicable.

In reading from the Star the 5th and 7th are obstacles and are to be read together, and also in combination with or reference to 9 and 11. They have a bearing upon what is past.

Cards 1 and 3 are read together, and in reference to 9 and 10. These cards will show the aspirations, hopes and intentions of the Consultant.

Cards 2 and 4 are read together, and referred also to 11 and 12; the augury having significance in regard to fortune achieved, the present condition and what lies at the feet of the Consultant as his own.

The Star.



Cards 6 and 8 are read together and in relation to 10 and 12, in reference to what is coming; the future; the result of present action.

After the general reading note the cards touching the Consultant or centre card and also the 13th card; also the general tone of the cards above and to the right. For if the cards above and to the right are *red* or predominantly so, or Clubs touched by Hearts or Diamonds, and especially if the 13th card is a

good one, then you may safely promise the attainment of the ambitions and a brilliant future.

When the *tirage* has relation to a specific question, the Nine of Hearts must be present and the Nine of Spades absent, or the wish will fail of fulfilment or be abandoned.

3. The Tablet

The 32 cards are all employed in this method of divination. After shuffling and cutting the cards are laid face upwards in four rows of eight cards each, from left to right, working downwards.

The Consultant being found by the sex and complexion, the count is made from this to the ninth card in every direction, the cards being paired up and read together with those which lie in contact with them.

The cards surrounding the Significator or consultant card must be taken special note of as indicating events near at hand, the environment, etc.

The House-card or Ace of Hearts is then taken, and the count made from it in the same way, to find out what fortune attaches to the home. If there is a dominant wish the Nine of Hearts is taken as Significator, and the count made in the same manner as before. If it counts up to the Consultant or the House-card, there will be realization of the hopes and desires.

Count can also be made from the left-hand card in the top row (that which was first laid down). The ninth card in every case, and the ninth from the

ninth continuously, are noted and read in connection with those touching them.

Finally, the cards are taken up in pairs, the 1st and 32nd, the 2nd and 31st, and so on, ending with the 16th and 17th. These pairs are read together and prognostics drawn from their combined meanings.

Many other methods of laying out the cards are in vogue, and there is one which has special application to the events which occur from day to day, but I am not privileged to give this in its true form, and must therefore content myself by omitting it entirely. The above methods will, however, serve for all practical purposes, and will be found to contain a complete justification of the use of Cartomancy.

CHAPTER V

CRYSTAL-GAZING

FORTUNATELY I do not feel called upon to give a scientific explanation of the phenomenon known as Clairvoyance. The facts are numerous; the evidence is unimpeachable; and the exercise of the faculty is too well attested the world over to leave any manner of doubt as to its claim to a place in the category of occult phenomena.

Two facts, however, appear to have been established in regard to it, viz.: (1) The faculty is not normal to the same degree in all persons; (2) in those in whom it is a more or less constantly active faculty it is nevertheless beyond the control of the will.

The function of the brain—which may be regarded as the bulbous root of a nervous plant whose branches grow downwards—is duplex; to affect and to be affected. In its active or positive condition it affects the whole of the nervous and muscular processes in man, finding expression in vital action. In its passive or negative condition it is affected by impressions coming to it through the organs of sense, the results being expressed by nervous and mental action. It is this latter phase of brain

function with which we are concerned in the study of clairvoyance, whether natural or induced.

The range of our sense-perceptions puts us continually in relations with the material world, or rather with a certain part of it only. But the gamut of sensation is limited in us. Many insects, birds and quadrupeds have keener sense-organs than we. The photographic plate can register beyond the highest range of our sense of sight. The X-Rays have put us in relations with a new order of impression-records quite beyond normal sense perception. The animalculæ and microbic life, itself microscopic, have yet their own sense-organs related to a world of life beyond our ken. We know most positively that Nature does not cease to exist where we cease to perceive her. Yet there are people foolish enough to require the evidence of the senses in proof of things which cannot normally be perceived and who would scout the idea that visions may be seen in a crystal unless they could be pointed out and perceived by them.

The relation of our sense-organs to the several degrees of matter, to solids, fluids, gases, etc., vary very considerably with different persons. The average wool-sorter would leave many an artist behind in his discrimination of colour-shades. Odours are not only differently sensed by various individuals, but also they affect people differently.

The perception of sound also affords evidence of a wide range of variability in the acoustic sense. Neither is it wholly a matter of quantity. Sounds,

colours, odours and flavours have a qualitative value which differs with the individual percipient. Hence arises the variety of "tastes," of likes and dislikes observable in a mixed community. The experience is a general one, but the principle involved appears to have escaped recognition simply because it is a psychological and not a material or physical one. But to come to the practical part of our subject, let us examine first of all what we understand by the terms Clairvoyance and Crystal-gazing.

Clairvoyance or Clear Vision may be natural or induced. Natural clairvoyance is more common among certain communities than others. It has been stated that the inhabitants of basalt territory are disposed to natural clairvoyance, which, if true, would certainly lead to the conclusion that the faculty is normal to man and under certain favouring conditions will become active. It is an established fact that certain sensitive persons are nervously affected by the presence of water, and this has been utilized by some for the purpose of finding springs and underground currents. Such persons are known as "Dowsers." If these are affected by the presence of underground water it is quite reasonable to suggest that others may be similarly affected by the presence of basaltic rocks beneath the surface of the land.

Natural clairvoyants, then, may be regarded as those in whom the faculty is more or less persistent. In coming into a locality they will describe things which have already taken place there as if they were presently conscious of them, or as if the events were

actually taking place before their eyes. At other times they will describe events which are subsequently enacted. There appears to be no sense of time attaching to the vision.

Induced clairvoyance is, in effect, nothing more than the faculty of natural clairvoyance brought into temporary activity by suitable excitation.

The Crystal is a ready means of developing clairvoyance where a tendency to it is known to exist. It is clear pellucid quartz or beryl, sometimes oval in shape, but more generally spherical. Baron Reichenbach credited it with highly magnetic qualities capable of producing, in a suitable subject, a state analogous to the ordinary waking trance of the hypnotists. Reichenbach has shown, by a series of experiments upon sensitive and hypnotized subjects, that metals and other substances produced marked effects in contact with the human body. The same substance was found to affect different patients in diverse manner. The hypnotic experiments of Dr. Charcot, the well-known French biologist, have also demonstrated the rapport existing between the sensitive and foreign bodies in contact; as, for instance, when a bottle containing poison was taken at random from among a number of others and placed on the back of the patient's neck, the hypnotized subject would at once develop all the symptoms of poisoning by arsenic, strychnine, prussic acid, etc., it being afterwards ascertained that the bottle thus applied actually contained the toxine whose effects had been portrayed by the subject.

It is not, therefore, a matter of surprise that the crystal, which is a highly "magnetic" body in the sense that Reichenbach uses the term "odylic," should produce marked effects upon a certain order of sensitives. The fact that it does not act similarly upon all subjects seems to indicate that the difference is not in its action but in the predisposition of the subject. Where the Crystal does not answer it is often found that the black concave mirror is effective. I have prepared a mirror of this nature after the recipe of Sir Richard Burton, and the effects have fully justified the claim that for purposes of clairvoyant development the "Magnetic Mirror" is not to be surpassed. A bowl of water has been found effective as a medium in some cases, and we learn that Jacob Boehme, while engaged in his work as a cobbler, was suddenly entranced by the sight of the sun's rays falling on a vessel containing water. From that time his interior vision was opened, and we have in consequence a number of remarkable works from an unlettered man, including "the Aurora," "the Four Complexions," "the Signatura Rerum," and other works.

As to the medium employed for inducing clairvoyance, it cannot be definitely prescribed. It must remain a matter of experiment for each investigator. The degree of sensibility to stimulus of this kind differs with the subject. There are some in whom the psychic faculties are more active than in others. In some these powers are hereditary, in others they are developed by an innate tendency

aided by favouring circumstances. In most persons the natural powers take a more practical turn, making them successful in mundane affairs rather than in those that are psychic and spiritual. All are not constituted alike, and it is well that it is so. The distribution of natural gifts proceeds from the celestial world, and is so ordered that each person born on this planet may take his part in the economy of life. The spiritual needs of mankind are included in this economy, and there are born into the world from time to time those who are specially endowed with the faculty of spiritual interpretation, with psychic gifts such as clairvoyance, telepathy, psychometry, etc., such persons being the natural channels of communication between the superior and inferior, or the internal and external worlds. They are to humanity what a certain order of microbic life is to the body of man—organic interpreters, translating the elements of food into blood, nerve, fibre, tissue, etc., agreeably to the laws of their being, Among any people who are alive to the paramount importance of maintaining the open door between this world and the spiritual universe, such media are cared for and protected and suitable conditions are supplied for the exercise of their faculty. It was so in the case of the Sybils among the Greeks; it is thus also in India to-day.

CHAPTER VI

PRELIMINARIES AND PRACTICE

In the practice of Clairvoyance by natural means, patience is very necessary. Admitting that the germ of the faculty is there, Nature requires not only suitable conditions, but also adequate time in which to display her powers. Here again we find temperamental differences; and it may be useful in this place to indicate by what means and by what persons seership may most readily be attained.

In regard to the subject, medium or seer, there are two distinct temperaments in which the faculty may be expected to develop very readily. There is the nervous temperament associated with a high muscular development, classified as the "mental motive" temperament. It is characterized by great activity of body and mind, a certain nervous tension and excitability, prominent features, full osseous development, prominent brows, intent gaze, and sallow complexion. Mr. Evan Roberts, who figured so prominently in the Welsh Revival of 1905, is a characteristic example of this class of subjects.

The other class in whom the passive temperament is present and to whom visions come by reflection as images mirrored in a moveless lake, are known

by the following characteristics: full and lymphatic habit, pale or delicate complexion, blue eyes, straight fine hair, small, plump and cold hands, and a languid disposition.

There are many variants from these two main types, of course, but they are cited as being very distinctive, and also they obtain their development by quite opposite means.

The positive seer works with effort, throwing out the soul-images by the power of the will, perceiving them with more or less accuracy, and thereafter turning them over in the mind, reasoning and questioning concerning their import and meaning.

The passive seer, on the contrary, works not at all and makes no effort, the visions coming imperceptibly, almost unconsciously, and having generally a literal interpretation or fulfilment.

In the case of the positive seer the visions are symbolical and seldom capable of a literal application, even though they may be found to have a material fulfilment. With the passive seer it is otherwise, the visions being actual visions of what has happened or will thereafter transpire.

Of these two kinds of seership the passive is the more serviceable because more perspicuous, but it has the disadvantage of being largely under the control of external influences, and so frequently incapable of being exercised at all.

The *positive* type of seer exercises an introspective vision, searching inwardly towards the soul-world whence revelation proceeds. The *passive* seer, on

the contrary, remains *in statu quo*, open to impressions coming inwards towards the perceptive faculty, but making no effort towards them. The success of each depends upon being allowed the free and uninterrupted exercise of that method which is natural to their respective temperaments.

In practice it is necessary that self-possession and confidence in one's own soul-power should be maintained. Faith is the firm rock upon which all revelation must rest. Let the intention be pure and a desire for Truth constantly present in the mind. Clairvoyance is not an undisputed possession, but a gift of the Spirit, and accepted as such in a spirit of humble recognition it is more capable of proving a real and lasting blessing than that " terror of the soul " it is sometimes seen to be. And if under the best conditions the quest is unsuccessful after a prolonged period of earnest trial, it must be taken as sufficient evidence that the faculty of Clairvoyance is not in the category of one's individual powers. Possibly the same qualifications brought to bear along some other line of psychic development will result in a commensurate degree of success.

So far, then, in regard to the preliminaries. A word or two now as to practice.

Having obtained a good rock crystal (the glass balls sold as such are quite useless) or a black concave mirror with a base of bitumen, the same should be kept out of the Sun's direct rays, and when not in use may be conveniently kept in a

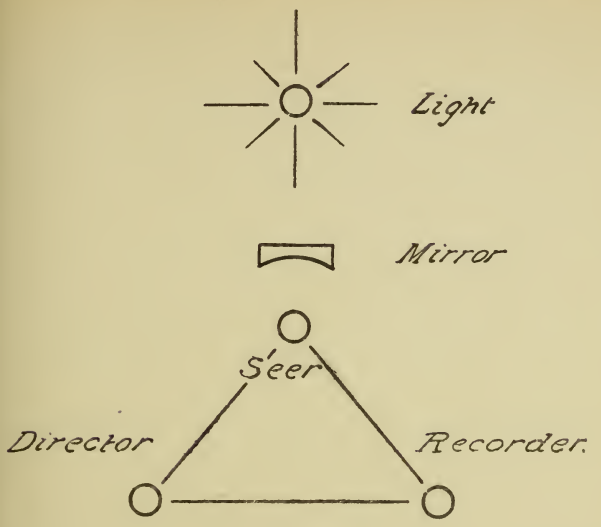
black velvet or silk bag, which will not scratch the surface.

It must not be thought that the visions are in the crystal or mirror itself. They are in the subconscious mind or soul of the seer; but the mirror serves as a medium for visualizing the impressions which come up before the mind's eye, and also produce inhibition of the basilar portion of the brain through the optic thalami, thus placing the attentive mind in a passive condition. Etheric perturbation caused by combustion disturbs the odylic substance, and therefore no direct rays of light should be allowed to fall on the mirror. The diffused light just after sunset is the best for purposing and seering, and the position of the seer should be facing west with the direct light on the back of the mirror and only reflected rays upon its surface.

If by artificial light, the gasalier, candle or lamp should be behind the mirror, the latter being between the light and the seer.

The crystal or mirror must be in contact with the sitter, and no other person should be within arm's length.

A person seated behind the seer may act as prompter or director of the séance, and another similarly placed may act as recorder. The positions are then as shown in the diagram.



The *Director* will maintain an even and quiet tone, suggesting from time to time what may be looked for. Thus :—

Director. There is a house in S. Street; it is No. 17. You will enter by a gate and go along a short pathway to the door, which is of a green colour. You will go through the door and along the vestibule. Turn into the room on the left. Now tell me who and what you see there.

The direction should be made by easy stages, and no step should be taken until the seer confirms the previous direction by saying, "Yes, I am there," or similar form of assent. The director will then know how the seer is progressing. The "push-off" is very necessary in the early stages of

development, and the above suggestion will be found extremely useful.

When once the seer is "on the move," so to speak, he can be left to himself and will then either recoil at once to a complete consciousness of his physical surroundings or will go on to the exercise of the clairvoyant faculty.

The *Recorder* will make notes of everything that is said during the séance; and the results should be tested and proved so that imagination may not pass for clairvoyance, as it is apt to do before the faculty is really developed.

At no time during the séance should the director lose psychic touch of the seer, but as soon as a direction is satisfied another should be given with, as far as possible, a connecting link, so that the transitions are rendered natural and not abrupt. Sudden dislocations are apt to break the spell under which the seer is carried away.

No séance should last more than fifteen minutes, and sittings should be made at the same time of day and in the same place repeatedly, so that a cumulative effect is produced. A psychic *habit* is induced by this means, and it is extremely valuable in all functions of an automatic nature.

Visions when fully developed are of two kinds, Direct and Symbolic. In most cases it will be found that answers to detached questions take a symbolic form. Passive seers usually have direct visions, and positive seers favour the symbolic form. The

former feels first, and then sees; the latter first sees, and then thinks.

Special attention must be given in the early stages to the important process of direction. During the process of abstraction which precedes every vision, the consciousness is gradually withdrawn from the physical surroundings. The seer forgets that he is in this or that place, or in the presence of this or that person. He forgets that he is gazing into the mirror or crystal. He hears nothing consciously and sees nothing save that which is passing before the eyes of his soul. For the time being he loses sight of his own identity. When, therefore, the soul is suddenly arrested by an apparition which it has not consciously evoked, the reaction is apt to be violent and rapid and frequently carries the seer back to his normal condition.

The process of direction, however, if properly conducted, tends to establish a condition of preparedness in the seer which is decidedly beneficial.

If there is a suspicion of telepathic communication between the seer and the director or recorder, it can be obviated by directing the seer to a point where the knowledge of those present at the séance is equally nil. All independent intelligence communicated by the seer can be subsequently checked and tested.

CHAPTER VII

VISIONS AND INTERPRETATIONS

The passive or direct vision is presumably a representation of the actual state of things perceived, whether relating to the past, present, or future. The circumstantial account given by the seer is sufficient to indicate that it is a direct vision.

The symbolic vision is, however, fraught with many difficulties for those who are unacquainted with symbolism and the method of interpretation. Something, therefore, may be said on this point.

Symbols are thought-forms which convey, by the association of ideas, a definite meaning to the mind which perceives them. They depend entirely upon the Laws of Thought and the correspondence between the spiritual and material worlds, between the subject and object of our consciousness.

Among the ancients, symbols were the original form of record, of communication, and of writing. The hieroglyphics of the Egyptians, the word-pictures of the Mayas of Central America, the ideographic writing of the Chinese are all forms of symbolism derived from natural objects. The Hebrew alphabet is quite symbolical. Any letter

speaks to us of the nomadic people who were "dwellers in tents." Such names as ox, tent, tent-door, tent-peg, camel, fish, fish-hook, eye, hand, basket, rope-coil, ox-goad, water, are names of letters which cannot fail to convey an idea of the primitive Semites. They are all names of natural objects, and they are all symbols. Bring together the letters *yod* (hand), *daleth* (tent-door) and *oin* (eye), and you have the word *yedo*. The hand denotes action, power; the door, an entry, initiation; the eye, sight, perception,—literally, opening the door to see; ideographically, knowledge. Similarly, in Chinese the words for wall, face, and man, when brought together as a symbol, indicate a wall-facing man, by which we understand a prejudiced and bigoted person, one who will not see or enlarge his horizon.

All symbols may be interpreted by their known natures, qualities and uses. Thus an *arm* will signify defence, power, protection; a *mouth* speech, revelation; an *ear* news, information; if distorted, scandal, abuse. The *sun* prosperity, life, honours; the *moon* crescent, prosperity, increase, improvement; when gibbous, loss, decay, decline. The *sun eclipsed*, death of a man; the *moon eclipsed*, death of a woman; *bread*, food, sustenance, knowledge, preservation; and these are all natural interpretations. Every symbol has reference to the Three Worlds, the physical, intellectual, and spiritual, *i. e.* to Nature, Man, and God.

If the question be concerning the material world,

a ship as a symbol would show commerce, trade, a voyage, good or bad according to the condition of the ship; as if in full sail under a clear sky, prosperity is signified; if in distress or with flagging sails, an unfortunate condition is signified.

If the question has relation to the intellectual world, the same symbol would denote the interchange of ideas, good or bad news, etc.; if to the superior world, the same symbol would denote that communication with the spiritual world is increasing or decreasing, as the symbol may indicate. A pirate ship might thus refer to plunder, slander, infringement of rights, or death.

Symbols are almost infinite in number, and the interpretation of them requires unprejudiced skill, but they are nevertheless an important subject for study, and the use of the Crystal or Mirror by a positive seer can hardly be beneficial without a profound understanding of this subject.

Although every symbol has some general signification in agreement with its natural qualities and uses, yet it obtains a particular meaning in relation to the individual. This is also the case in dreams, where every person is a natural seer. Few, however, pay that attention to dreams which their source and nature warrant. The Crystal is but a means of bringing the normal dreaming faculty into conscious activity.

No definite rule can be laid down as to the interpretation of visions, and the seer or seeress will be found the best interpreter. Yet the differences

of meaning, whether in dreaming or visions, of any particular symbol is of common experience. Thus to dream of a naked child imports trouble to some people, while others have a standard dream of wading in water whenever trouble is to be faced. To dream of butcher's meat means financial troubles to some people, while to others it imports gain by speculation.

The controlling factor in this matter is probably to be found in the constitution of the psychic and mental faculties of the seer as expressed in the nativity. A great deal may be said for a system of interpretation that has for its basis the dominion of the signs of the Zodiac at the birth of an individual and also the horary positions of these signs at the time of the visions or dreams as the case may be.

CHAPTER VIII

SOME EXPERIENCES

It may serve in some part to illustrate the foregoing remarks if I here recite some experiences which have come within my knowledge and have been either witnessed by me or have been the result of my own exercise of the faculty of induced clairvoyance. Being of a positive type of mind, and not normally clairvoyant, the visions have chiefly been of a symbolic character.

A lady friend came to me in June 1896 and asked me to look at the Crystal for her, as her mind was much exercised on a certain point. In due course she was told that she would hear news from abroad concerning the birth of a child in some hot country; it would be a boy, and would arrive in the month of February of the following year. This was not at all what the lady was inquiring about, although I had no means of knowing what was in her mind as no intimation of any sort had been given to me by her. Nevertheless, she did hear such news, and in February 1897 a boy was born to the lady's sister in India, the late Queen Victoria being godmother to the child.

I next told her that on a certain date, while

travelling, she would meet with an accident to the right leg. On that day my friend actually slipped between the platform and footboard while getting into a train and suffered severe abrasion of the shin of the right leg, together with serious muscular strain from which she suffered for several days.

It was further said that this lady would hear some good news concerning her son in connection with papers and a contest. This was to happen in the month of October, and at that time her son passed his examination for the military college with honours.

As an illustration of the direct or passive vision, the following is of interest :—

Mrs. H. the seeress was consulted by a lady of some ability in a special line of literature, though this fact was not within the knowledge of the seeress. The lady was told that she would go up a staircase into a dingy room with a roll of papers under her arm. She would see a dark man who was thick-set and of quiet demeanour. The man would take the roll, and it would be a source of good fortune to her at a later date.

These circumstances were literally fulfilled by the lady taking a manuscript to a publisher, who accepted and published it. The description of the man was quite accurate, as I who know him can testify.

These two cases will serve as illustrations of the two orders of vision, the symbolic and the literal. The symbolism of the former case not being recorded, however, but merely the interpretation and its

fulfilment, it will be of interest to cite another instance in which the symbolism is preserved :—

Vision.—A public square is seen in which was the effigy of a lamb mounted upon a pedestal. A flash of lightning is seen to strike the image, melting off one of its ears. A Catholic priest came along and pointed at the figure.

Interpretation.—A member of the community to which the consultant belonged would thereafter be converted to the Roman Church.

Fulfilment.—By the next mail the consultant learned that such was the case, an important member of the body having gone over to the Catholics as predicted.

Vision.—A man is seen dressed in black, wearing the habit of a judge. He holds some papers which he endeavours to conceal beneath his robe. He appears unsuccessful. The papers are too large. A snake is seen at his feet. It rises up against him

Interpretation.—A certain man who is indicated by his profession will be guilty of obscuring the truth and of misrepresentation. He will be the subject of criticism from a source that is not suspected.

Fulfilment.—The man conspicuously indicated had followed the legal profession. He was convicted of having issued misleading and fraudulent testimonies with intent to deceive. Criticism led to inquiry and conviction.

Vision.—The same man is seen lying on a bed. He is *in extremis.*

Interpretation.—The man so indicated will be cut off by death three years from this time.

Fulfilment.—His death took place by strangulation due to a throat affection exactly three years from that date.

It is not always conspicuous from what source the seer derives his interpretations. We have to remember that the condition in which the seer voices his predictions is a psychological one, whether natural or induced, and in that state natural symbols take on a very different significance to that which they would hold in the normal waking consciousness. It is similarly the case with dreams. They may be perspicuous and natural, or wholly symbolical. The influence they have upon the dreamer while asleep bears no sort of relation to their significance to the waking consciousness. How pregnant with meaning and how important and real they appear in the dreaming, only to dissolve into ridiculous triviality and seeming nonsense the moment our wide-awake reason is brought to bear upon them! It would appear that between the visionary and waking states of consciousness there is a complete hiatus, so that even the laws of thought undergo a change when the centre of consciousness is removed from the inner world of thought and feeling to the outer world of sense and action.

Not infrequently the visionary state is induced by excessive emotion. Some persons of peculiarly sensitive nature will fall into the clairvoyant state while engaged in deep thought. This is akin to

the "brown study" when "a penny for your thoughts" is likely to prove a good investment if you are a student of psychology. In such cases the thread of thought appears to be broken and a vision, wholly unrelated to the subject but a moment ago in the mind, suddenly appears to usurp the field of consciousness. It is as if the soul of the sensitive, while probing the depths of thought, suddenly comes into contact with the thin partition dividing the outer world of thought from the inner world of knowledge, the domain of doubt and reason from that of intuition and direct perception; and, breaking through this partition, the soul emerges into the field of light beyond. A rapid alternation of the centre of consciousness from the dream or psychic state to the waking or normal state will, if sustained, assuredly bring about the phenomenon known as clairvoyance. Swedenborg claimed to have been simultaneously conscious in two worlds for days together. But the centre of consciousness cannot be located in two places or states of existence at one and the same time, and it may therefore be said that the alternation was exceedingly rapid and continuous, giving the sensation of being thus divided in consciousness. I have myself experienced this condition both experimentally and naturally, and at such times it would be impossible to say whether I was in this or that of the two bodies, one corporeal and the other ethereal, through which I was conscious of functioning.

CHAPTER IX

GEOMANCY

Probable Chinese Origin.

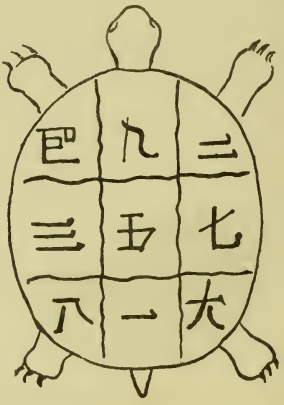
This art is of very ancient origin, and is to be found among the earliest literary monuments. The *Yih King*, or Classic of Changes, already mentioned in the course of this work, employs it in the very highest connection. It would appear that a complete system of occult philosophy is founded upon the changes produced by the interplay of two Principles in Nature which they call the Yin and the Yang, or the Light and Dark, active and passive, male and female principles. Thence is derived the "Law of Alternation" figured by the symbol—

There is a statement to the effect that "the One produced the Three, the Three produced the Seven; the Seven produced the Ten; these Ten are all things."

The symbols or *Kwei* employed by the Chinese in their system of Geomancy are based upon the square of three,which in our section on Talismans was shown to be the exact replica of the Hebrew Table of the planet Saturn; a square of 9 cells in which the numbers add to 15 in all directions.

The philosophy of the Yih King does not at the moment concern us, although it is an exceedingly fascinating subject, and I therefore propose to pass at once to a consideration of the divinatory method employed in ancient China in connection with " the Reeds and the Tortoise."

On the back of the Tortoise which stood for the world and humanity, and in a particular sense was symbolical of the Chinese Kingdom and its people, was inscribed the famous Key of the Pa-Tao, thus :—



In the centre is the figure 5, which stands for humanity, and the consultant. Around are the numbers

1 2 3 4 6 7 8 9, which represent respectively the *Five Factors*, namely water, fire, wood, metal, and earth, corresponding to the five planets Mercury, Mars, Jupiter, Venus, and Saturn.

Five Faculties, shape, speech, sight, hearing, and thinking.

Eight Regulators, the controllers of food, of prosperity and public works; the minister of instruction, the sacrificer, the criminal judge, the receiver of guests, and the general of the army.

Five Disposers, the Zodiac, the Moon, the Sun, the planetary hour, and the planetary aspects.

Three Virtues, impartial justice, rigid rule, and temperate government.

Examination of Doubts concerning the five divinations and the two prognostics.

General Verifications as to rain, fine weather, heat, cold and wind in their seasons.

Five Blessings, long life, wealth; tranquillity; love of virtue; foreknowledge of the end of life; to which are contasted the six extremities.

The Tortoise being set in the midst, reeds to the number of 36, of which 12 are of the full length of a span and 24 of half-a-span each, are taken in hand. The geomantic marks having been made, the corresponding reeds are set around the Tortoise and divination is made according to the positions and forms resulting. An odd number is represented by a long reed and an even number by two short ones. Thus we have the eight primary *Kwei* :—

1 ☶	5 ☲
2 ☷	6 ☰
3 ☳	7 ☴
4 ☱	8 ☵

and these constitute the geomantic figures in the most ancient Chinese system. By combining 1 with 2 3 4, etc., successively, 2 with 1 3 4, etc., and so on throughout the entire scale, as well as by doubling each of the primary forms, they obtained 64 distinct *kwei* to each of which a definite meaning and prognostic was attached. By this means they guided their affairs of state and their private matters. Similarly they divided their heavens into eight equal parts and attributed similar meanings to them, judging by the positions of the planets how the various departments of the public service would be conducted. In this scheme the emperor was placed in the centre of the wheel of eight spokes, being the neutral point about which the wheel of the law was said to revolve.

When the Tortoise and the reeds were in agreement, the result was adjudged to be highly good, and *vice versa*. The Sun stood for the King, the Moon for the Nobility, the planets for the officers of State, and the stars for the People. The Tortoise represented internal affairs and the reeds external matters. The Hebrews are also known to have evolved a system of divination by reeds or rods, and the practice of geomancy or its equivalent is

found among all ancient civilizations. It is not, however, my intention to examine these at the present time, and I may at once pass on to an exposition of the system in vogue among Europeans.

The Symbols

There are sixteen geomantic figures, the evolution of which appears to have been lost to us, but there can be little doubt that they are all traceable to the Chinese *kwei* already referred to. In the European system each symbol is derived from four lines of points, one point denoting an odd number in the line and two points an even number. Thus. if I make four lines of points :—

. . . . .	12 points	= o o
. . . . .	10 ,,	= o o
. . . . .	11 ,,	= o
. . . . .	9 ,,	= o

I then derive the symbol of *Fortuna Major*, which is a symbol of the Sun in its strongest degree of influence.

The seven celestial bodies Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon have each two symbols, one of which is Dexter, or fortunate, and the other Sinister, or unfortunate. The Moon's nodes are also represented by the Dragon's Head and Tail, each of which has a separate symbol.

The geomantic symbols of the planets and the nodes are as follows :—

The Sixteen Geomantic Figures.

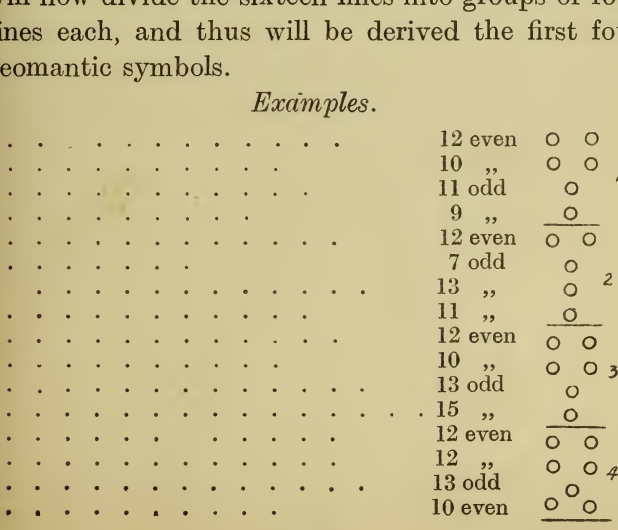
CHAPTER X

CASTING THE FIGURE

A GEOMANTIC figure is made for the purpose of divination by making haphazard, in the sand or upon a piece of paper, sixteen lines of punctures or dots. Before making these lines, the mind should be allowed to dwell steadily upon the question to be resolved. While thus immersed in the question, the hand should be allowed automatically to make the lines of points.

When sixteen lines of points have thus been made, the number of points in each line is to be counted. If even, two small circles are made at the end of the line, but if an odd number of points are in the line, one small circle must be set against it. You will now divide the sixteen lines into groups of four lines each, and thus will be derived the first four geomantic symbols.

Examples.

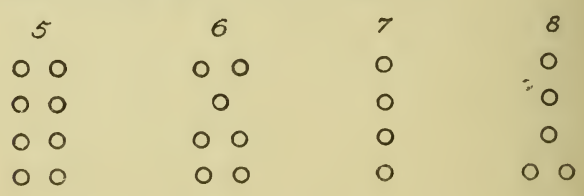


Note.—The whole of the 16 lines of points must be completed before the counting is begun. At the end of each fourth line a geomantic symbol is formed, and this may be separated from the next by a stroke as shown above. These symbols are to be numbered 1 2 3 4 in the order in which they are formed.

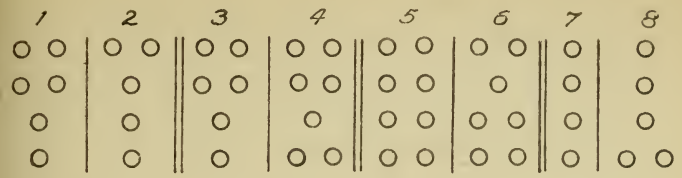
The automatic process, on which the divination rests, is completed from the moment that the sixteen lines of points are finished. The rest of the process is an empiricism founded upon ancient practice. It is necessary to follow the method closely, or the whole scheme will be vitiated.

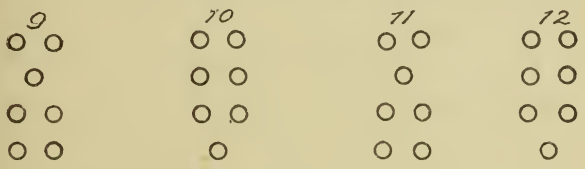
The next four symbols, Nos. 5, 6, 7, 8, are derived from the combination of the first four. Thus: take the top line in each of the symbols 1 to 4. This will form the 5th symbol. Then take the second line in each of symbols 1 to 4, and this will give the 6th symbol. Next take the third line of the same symbols to form the 7th symbol, and finally take the last line in each of the first four to form the 8th symbol.

Thus from the four symbols already given above we derive symbols 5 to 8 as follows :—



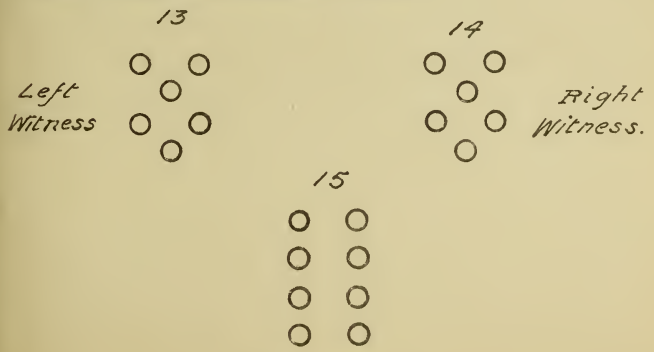
The next four symbols, Nos. 9 to 12, are derived by reading together symbols 1 and 2, 3 and 4, 5 and 6, 7 and 8, thus :—





Reading the first and second across, we find 4 points in the top line, 3 points in the second line, 2 in the third line, and 2 in the fourth line. These give us the 9th symbol. The others are formed on the same plan.

The Two Witnesses are now formed by combining symbols 9 and 10, and 11 and 12, in the same manner, and from the 13th and 14th symbols thus derived, the Judge is finally evolved. These, in the illustration before us, are :—



The first 12 symbols may now be set in a horoscopical figure.

The 1st symbol is to be placed in the 1st House, the 2nd symbol in the 10th House, the 3rd in the 7th House, and the 4th in the 4th House, etc., as shown below :—

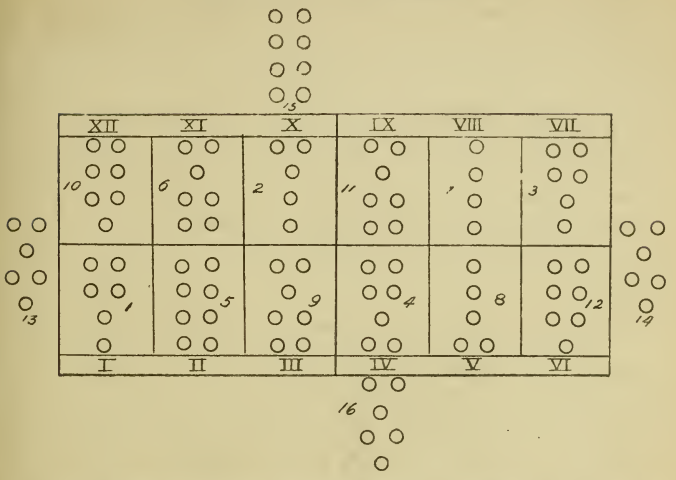
Positions of Symbols.

1st	symbol in the	1st	House
2nd	,,	10th	,,
3rd	,,	7th	,,
4th	,,	4th	,,
5th	,,	2nd	,,
6th	,,	11th	,,
7th	,,	8th	,,
8th	,,	5th	,,
9th	,,	3rd	,,
10th	,,	12th	,,
11th	,,	9th	,,
12th	,,	6th	,,

The Left Witness, or 13th symbol, is placed on the left of the horoscope in relation to the 1st House; the Right Witness, or 14th figure, to the right of the horoscope in relation to the 7th House; the Judge, over the head of the horoscope in association with the 10th House, and the 16th symbol, or Appeal, at the foot, in association with the 4th House.

You will then have the complete figure as here shown :—

Geomantic Horoscope.



The Arabic figures show the numbers of the symbols as generated. The Roman figures denote the Houses.

Judging the Figure

The status or nature of the person or thing about which inquiry is made must be carefully considered. The consultant is represented by the 1st House, and the person inquired about is denoted by the 7th House, if unrelated to the consultant. The significators of the Houses follow the same plan as in Astrology (see Part I, section I, chap. vi.).

In a legal suit or criminal case the 1st is the prosecutor and the 7th the defendant. In a match or contest, the challenger is denoted by the 1st House and the acceptor by the 7th.

If the question concerns gain or loss it must be referred to the 2nd House; and so of the rest, according to the canons of Astrology; for let it be understood that the system of Geomancy was founded upon the accredited influences of the planets, the symbols taking the place of those employed by astronomers, and the method of computing them was designed to replace the anciently complex process of finding the positions of the celestial bodies.

With the specimen figure before us, let it be supposed that the question has reference to a suit at law. Here we find *Fortuna Major* in the 1st and *Caput* in the 2nd, showing good fortune and gain. In the 7th there is *Via* (a malefic indication), denoting that the course of affairs is adverse to the defendant, while *Cauda* in the 8th shows his financial prospects as likely to suffer by this suit.

The witnesses are both of equal strength, being denoted in such case by Acquisitio.

The Judge (symbol 15) is repeated in the 5th House (which is the 11th from the 7th), and this shows the Judge to be favourably disposed to the defence. But nothing can overrule Destiny, and the 16th symbol, derived by combining the 15th and 1st symbols, viz. *Populus* and *Fortuna Major*, must inevitably give the verdict to the Prosecutor.

Had the question been concerning a speculation, then *Populus* in the 5th upheld by the Judge, with the 1st and 2nd Houses well occupied, is sufficient augury of a successful result.

As will be readily seen from this brief exposition of practical Geomancy, the basis is wholly dependent on the exercise of the automatic faculty; but like most of the divinatory processes it is linked on to a system which is entirely judicial. It has the advantage of being free from all complicated or intricate calculations, and where the automatic or divinatory faculty is actively developed it can be safely relied upon to give a true and speedy answer to all questions whatsoever.

Similar in many respects to this geomantic art is the Hebraic method of divination called Kabalistic Astrology, of which I have already given a complete exposition in a separate volume, so that there is perhaps no need to advert to it in this place.

It may facilitate the process of judging a figure if I here give an interpretation of the effects due to the positions of the various symbols in the several Houses of the horoscope. But it should be remembered that the repetition of a symbol in two or more Houses may materially alter its final significance; while invariably the summation of the figure and the conclusion of the whole matter is in the hands of the Judge; or if there be any element of doubt, the sixteenth figure, which is the *Appeal*, will give a conclusive verdict.

CHAPTER XI

SYMBOLS IN THE TWELVE HOUSES

Tristitia ♄

1. In the 1st House this symbol denotes short life if the question be to that point; but not otherwise. Much vexation, sorrow and disappointment. The mind is melancholy and misanthropic, brooding and taciturn.

2. Acquisitiveness is strong. Money will be acquired by slow, penurious methods. Losses occur through forgetfulness, displacement, and lack of initiative. The stolen goods will not be returned.

3. Relatives are few. The subject will outlive his kindred. His journeys will be unfortunate. Letters will be delayed.

4. The house will prove unfortunate. Mining and real estate investments will cause losses. The parent will not survive except to cause trouble. The end of life will be miserable.

5. Children are denied. Love affairs prove unfortunate. Speculations will cause trouble and loss. There is no patrimony or inheritance.

6. The health is afflicted. Servants are a source

of annoyance and trouble, and yet difficult to get rid of. The occupation is not profitable.

7. Marriage is delayed. The wife is of a sickly nature. Contracts are fulfilled after delay only, and generally show a loss. The opponent is not likely to succeed except he takes much time to do so.

8. Death is the result of a protracted illness. There will be no dowry. Legacies, if any, will be the occasion of trouble.

9. The dream is unfortunate, denoting grief and loss. The voyage will not be successful, and may prove dangerous. Publication will prove successful only after a long time. The lawyer will cause disappointment.

10. The credit will be secure but not large. The position steady. The preferment will not be obtained. Powerful but unpopular.

11. Steadfast friends, but some bereavement. A friend inquired about is unhappy. The wish will not be granted at once, or if obtained will prove disappointing.

12. Enemies are not numerous but persistent. The prisoner will be convicted. The secret will be kept. The confinement will prove unfortunate.

♋ *Carcer* ♄

1. A short life. A cramped and impoverished nature; selfish and taciturn.

2. Much poverty. The property will be lost, or hidden away. Goods will be confiscated or seized. Anything lost will be locked away.

3. Restraint and even hatred among relations. The journey will be very unfortunate. Letters will be lost or detained.

4. The house will be distrained upon. No value attaches to the estate. Minerals cannot be worked. The end of life will be in an asylum or other place of detention. There will be dissension with the parents.

5. No children or those born will be very unfortunate. Speculations will prove disastrous and may leave the person penniless. Love affairs will be secret and unfortunate.

6. The sickness will be enduring. Servants will cause loss. Creature comforts will be difficult to obtain. The occupation will be sedentary or much confined.

7. There is no love between the partners in marriage. Contracts are broken. The opponent will be withheld or rendered powerless.

8. The wife will have no dowry or it will be tied in trust or chancery. Death takes place obscurely, or by violence and in solitude. There will be no legacy.

9. Exile; the traveller will not return. The voyage will not be fortunate, and the ship may be stranded. The dream is very unfortunate, and denotes privation and suffering. Legal affairs cause loss. Publications will be quite unsuccessful.

10. A bad master. No position, credit or esteem. Separation or estrangement from the parents.

11. A paucity of friends. Loss of those associated.

The wish will never be fulfilled. The advice is evil.

12. Many enemies. Prisoners will be detained. The confinement will be dangerous and tedious. Affairs do not improve. There is no way out of difficulty.

⁘ *Laetitia* 4

1. The health will be good. The person jovial, bright and winsome, pleasant and kind to all. A long life.

2. Financial affairs will be quite satisfactory. But expenses will be heavy. Things lost will be recovered. Prosperity will increase with time.

3. Harmony will abound between relatives, but they will die before the subject and be a source of benefit to him. Journeys will be more pleasant than profitable. The letter will be satisfactory and may cause merriment.

4. The property will give adequate profits. Agreement and affection with the parents. Mining interests and estate investments will be fairly successful, but not without commensurate expense. The end of life will show a competence and much happiness.

5. Children will be bright and happy and distinguished by their good qualities. A son will be born, who will be tall, fair, handsome and prosperous. There will be a moderate inheritance. Speculations will be satisfactory. Love affairs will proceed smoothly. The affection will be returned.

6. Servants will be honest and devoted. The

health will be good. The sickness will be soon over. Food and clothing will be adequate. The occupation should be moderately remunerative.

7. A handsome and well-endowed wife is shown. Contracts will be equitable and of profit. The opponent will be well equipped and qualified, and may win.

8. The wife will have money by a legacy. You will have money left to you. The colleague is faithful but needs watching.

9. The voyage will be bright and prosperous. The traveller is well and happy. The lawyer will prove satisfactory. The dream is auspicious and prognosticates joy. Publications will be successful.

10. Honours will be attained. The position will be influential, and the credit good. High patronage. Good social standing. The parent lives to a good age and is respected.

11. Many friends. Conviviality. The wish will be fulfilled. Associations more numerous than profitable.

12. The enemy will become a friend. The prisoner will be liberated. The confinement brings happiness. Good fortune attends alienation or sequestration.

♌ *Acquisitio* 4

1. The life will be long and flourishing. The person is of full stature and well developed; fair complexion. The person will prevail by influence and means. Well-disposed but mindful of his own interests.

2. Much wealth. You will gain. The goods will be found. Success in dealing with real estate, stocks and shares.

3. Relatives will be well disposed and moderately fortunate. The letter will bring you benefit. The journey will be profitable.

4. The parent will live long and be very prosperous. The property will extend and be very valuable. Mining interests will bring profit. The end of life will be very fortunate and highly prosperous.

5. Few children, but those very fortunate. There will be an inheritance of considerable value. The speculation will be successful and profitable. Love affairs will succeed.

6. The sickness will be a long and difficult one, due to congestion or surfeit. Servants will be a source of benefit. The occupation will be profitable. Creature comforts will be plentiful.

7. A rich wife. Will probably marry again. The opponent will have means to pursue the suit and will gain the victory. Contracts will be highly profitable.

8. A dowry is denoted. Legacies will be received. Colleagues are staunch and faithful.

9. The voyage will be prosperous. The lawyer will be grasping but capable. The dream denotes gain and prosperity. The publication will be highly remunerative.

10. High position; honours. Good credit. The parent will live long. The judge will be severe but just.

11. Many and influential friends who will be a source of benefit. The wish will certainly be obtained. Profitable alliances and good advisers.

12. The prisoner will be detained. The exile will not return. The confinement will be enduring but safe.

Puer ♂

1. Life of moderate length. Great energy, frank and open character, strong temper. Executive ability. A good soldier or pioneer. Subject to fevers and wounds.

2. Good earning capacity and always busy, but not able to save money. Speculative and rash. Loss by theft or fire. The goods will not be recovered. Disputes on financial matters.

3. Dangerous journey. An irritating letter. Quarrels with relatives.

4. Property spoiled by fire or plunder. Mining interests of no profit. Disputes with a parent. The end of life unfortunate.

5. No inheritance. Children will be male. Superior achievements among the progeny. Speculations hardly successful. Love affairs unfortunate and disputatious.

6. The health suffers from a fever. Servants will be thievish. Creature comforts difficult to maintain. The occupation is in fire, iron or hardware.

7. An unfortunate and short-lived wife. Disputes in marriage. Contracts only occasion strife and

rivalry. The opponent is strenuous but hardly fortunate.

8. Money by marriage ; a small legacy. The colleague is too venturesome. The death is due to violence, or poison by acids.

9. Dangerous voyage. A dream denoting strife and loss. The lawyer is alert and active. There is no success abroad.

10. Position attained by own efforts. Some scandal. The parent is fairly long-lived but of contentious mind. Credit good. The judge will show asperity and hastiness.

11. Friends will not be good counsellors. Dissensions occur with associates. The wish will come speedily if at all.

12. The prisoner will be freed. The exile is in danger. The confinement will be hazardous and painful. The distress will be raised with loss.

♅ *Rubeus* ♂

1. A short life and a dangerous one. Violent disposition, unscrupulous. Brusque and forceful manner. Ruddy complexion.

2. Loss and difficulty in finance is shown. The goods will not be retrieved. Extravagance will result in need. The livelihood is precarious.

3. Estrangement from relatives. A dangerous journey and accidental. The letter will be disagreeable and offensive.

4. The parent will not live long, and will be of

ill-disposed nature. Mining interests will fail. The house is in danger of fire or accident. Property will depreciate.

5. Poor and ill-conditioned progeny. Dangerous liaisons or love affairs. Speculations very ruinous. No inheritance.

6. Poor health. Deceitful servants. Needy surroundings. Arduous but ill-paid work.

7. A bad wife of irregular habits. Contracts will not prove remunerative. The opponent will lose his case.

8. There will be no dowry. The death will be violent and ignominious. No legacy. The colleague is untrustworthy.

9. The voyage will be highly dangerous. The dream is of sinister import. The lawyer is not to be trusted. The publication will fail.

10. Without hope of a good position. Small credit. The parent is irascible and badly disposed. The judge will prove adverse.

11. Friends are of low degree. Associates not advantageous. The wish will not be granted.

12. Vindictive enemies. The prisoner will be punished. The confinement will be unfortunate and dangerous. The exile will not return.

Fortuna Major ☉

1. A long life. Open, honest and fearless character. A tall fair person. Very fortúnate and well beloved.

2. The fortunes will be excellent. Riches. The lost goods will be recovered.

3. The journey will be bright and prosperous. Relatives will be attached and noted for high accomplishments. The letter will be of pleasant import.

4. The parent will enjoy long life and be distinguished. Property will be increased and will gain in value. There will be gold found. The end of life will be brilliant.

5. A rich inheritance. A son of great promise. Favours and high fortune in love affairs. Domestic and social felicity. Speculations are fortunate.

6. Excellent health. The sick will recover quickly. The servant is loyal and faithful. There will be good fare and fine clothing. The occupation may be artistic, but in any case will be distinctive.

7. A wealthy wife and one who is beautiful, but not very long-lived. The opponent will lose the suit or contest. Contracts will prove moderately profitable.

8. A dowry is shown. A rich legacy. The colleague is faithful but proud.

9. The voyage will be abundantly successful. The dream is most auspicious. The lawyer will be distinguished and capable. Publication will be highly successful.

10. High honours. A title. Patronage of royalty. An excellent position. Sound credit. The parent will live to old age. The judge is perfectly honourable.

11. Friends not very wealthy but sincere and of good position. Advisers not fortunate in their advice. The wish will be granted, but not fully.

12. The prisoner will be released. The exile will return. The enemy will be powerful. The confinement highly successful.

♃ *Fortuna Minor* ☉

1. Good vitality but some feverish ailments. A person of small stature but proud. Freckled or sunburnt complexion.

2. Moderate means. Prodigality. Things lost will not be recovered.

3. Unfortunate relatives. An unpleasant letter. The journey will not be very fortunate.

4. There is nothing to sustain the value of property. The house is not fortunate. The parent is of short life. Mining interests are slow in development and expensive. The end of life will be moderately fortunate.

5. A small family, mostly boys. The child to be born will be male. Love affairs are not fortunate, but honourable. Speculations will hardly be successful and at best but moderately so. There will be a meagre inheritance.

6. The sick will continue so awhile. The health is indifferently good. The servant is honest but lax. Creature comforts will be moderately abundant. The occupation will be fairly remunerative and honourable.

7. A happy marriage but not a rich one. Wife lives to middle years. The opponent is not very influential and the result is doubtful. Contracts will be carried through with difficulty.

8. A small dowry. There will be a small legacy. The colleague is hardly reliable.

9. The voyage is troublesome and not very fortunate. The dream denotes vexation. The lawyer will be of quite moderate ability, but honest. The publication will hardly pay.

10. Honours of minor degree, but position unstable. Credit moderately good. The parent will soon die. The judge will be overbearing and censorious.

11. Friends induce to bad effects. Associates are not profitable. The wish will be denied or very much delayed.

12. The prisoner will continue in custody. The exile will not return. Enemies are numerous, but of low degree. The confinement will hardly be fortunate and will be protracted.

⚷ *Puella* ♀

1. The life will be happy, peaceful and moderately long. A fair complexion, graceful and slim figure, grey or blue eyes.

2. Wealth will accumulate but much will be spent on pleasure and finery. Lost things will be restored. Gain by women and gaming.

3. Sisters will be genial and kind. The letter

will be pleasant and will contain an invitation. The journey will be safe and moderately fortunate.

4. The parent will be beloved, and will live to moderately long years. The mine will contain silver or copper. The house will be advantageous and very pleasant. Property will increase. The end of life is happy.

5. A small inheritance. Love affairs numerous and generally of good effect. Domestic happiness. Successful speculations. A girl is born.

6. The health is weak and the patient in a bad way. Servants will be of irregular habits and bad character. Creature comforts adequate, but tending to depreciate and diminish.

7. A beautiful and good wife. Contracts will be very profitable. The opponent is strong and has support from women of position.

8. A small dowry soon expended. No legacy of significance. Death by poison. The colleague should not be trusted.

9. The dream is very auspicious. The voyage will be bright and fortunate. The lawyer is capable and will be sincere. Publications will prosper.

10. The position can be improved or ruined by women's influence. The parent is of sordid character. The credit is moderate only.

11. Friends will be numerous and beneficial. The wish will be granted and will give pleasure. The associates are fairly fortunate.

12. The prisoner will be set free. The exile is in great prosperity. The enemy will be a woman who

is short and dark. The confinement will result favourably and be quite normal.

⁘ *Amissio* ♀

1. The person is of short life, ill-favoured in appearance, and distorted in character.

2. There will be loss and squandering of money. Riches will diminish. The lost goods will not be recovered. Gaming and women will be the ruin of this person.

3. Few and uncongenial relatives. The journey will be unfortunate. The letter will speak of loss or be the occasion of loss.

4. The parent has a short life. Property will diminish. The house is unhealthy. Mining interests will be unfortunate and a dead loss. End of life penurious.

5. No inheritance or one that is lost. Love affairs disappointing. Death or separation comes to the loved one. Speculations will be ruinous. Children, if they live, will be ill-favoured and deformed.

6. The health is bad. The patient will not recover. The servant will cause loss and trouble. There will be a lack of comforts. Occupation mean and unprofitable.

7. The wife will soon die or will abscond. Contracts will cause loss. The opponent lacks means and will lose the case.

8. No legacies, no dowry. A violent death, or by poison in the system. The colleague is despicable.

9. The voyage is unfortunate and will be the cause of loss. The dream is unfortunate and denotes failing health and fortune. The lawyer will be extortionate and untrustworthy.

10. Position of no importance, or ruined by women. No credit. The parent will die early. Dishonour. The judge will be adverse.

11. Friends will be ruinous and dissolute. Advisers and associates of no value. The wish will be denied.

12. The prisoner will perish. The exile is abandoned to his fate. The confinement will be dangerous and disappointing or abortive. The enemy is a low-minded and despicable woman.

Albus ☿

1. A sprightly, active and intelligent person, talkative and a busybody. In danger of an accident. Sharp-witted and cunning.

2. Gain by trade or the use of the intellect. The goods lost may be recovered if followed up quickly.

3. Relatives will be numerous but scattered. The journey will be successful but worrying. The letter is about business and will be satisfactory.

4. The parent is weak and irritable. The house is not fortunate and very unsettled. Mining interests are not without prospects if well worked. Quicksilver or silver ore may be found. Property will be a contentious matter and will hardly increase. The end of life will be restless and unsettled.

5. No inheritance of value. Love affairs unsatisfactory. Progeny intelligent but few. Speculations not very fortunate and causing anxiety.

6. The patient will recover. The health is good. Servants are industrious but inquisitive and talkative. A mercantile or clerical occupation. Commensurate creature comforts, food, clothing, etc.

7. A good and industrious wife with some artistic faculty. The opponent will hardly sustain his cause. Contracts will prove mainly beneficial, but will require hard work and alacrity.

8. Disputes will occur about legacies. A small dowry, if any, and that soon dissipated. The colleague is very acute and cunning.

9. The voyage will not be fortunate. The dream is contentious and denotes quarrelling. The lawyer is not dependable. The publication will fail.

10. The position is hardly assured. Honours attained with patience and industry. Credit, doubtful. The parent will live long but is very aloof. The judge will be stern and severe.

11. Friends will be numerous and beneficial. The wish will be granted. Associations will lead to business and profit.

12. The prisoner has no hope. The exile will never return. The enemy is a trifler and has no position or influence. The confinement will be unfortunate and anxious. The distraint will be withdrawn with loss to you.

☌ *Conjunctio* ☿

1. The person is of a subtile and crafty nature, of mean appearance, small sharp features, unfortunate and dishonest.

2. Gain by the sharp use of faculties; but in danger of spurious methods. The goods will not be found or returned. The financial prospects are hazardous and chiefly associated with litigation.

3. Relatives will be inimical. The journey has its dangers but is fairly successful. The letter proposes a meeting or understanding.

4. The parent is of low degree and of short life. The House is unfortunate. Mining prospects are hardly good, bringing disputes and anxiety. The end of life will be full of small troubles and anxieties.

5. The child will be a girl. The progeny are few, well equipped and fairly fortunate. Speculations are not profitable. There will be no inheritance. Love affairs cause anxiety.

6. The health is rather poor. The patient may recover with care and attention. Servants will be deceptive and gossiping. There will be anxiety as to the livelihood.

7. The wife will be well-disposed and intelligent, but will not live long. The opponent will fail. The contract can hardly be made to pay.

8. There will be no dowry, but disputes arise about the wife's money. No legacies, but quarrels over the goods of the dead. The colleague is beyond all trust, being crafty and deceitful.

9. The voyage is very unfortunate. The dream denotes loss, trouble and disputation. The lawyer is not to be relied upon, and will seek to defraud. The publication has no chance of success.

10. The position is sustained by the use of the faculties, but there are no honours. The credit is indifferent and liable to be assailed. The judge is querulous and crotchety. The parent will be a source of trouble.

11. Friends will be of little avail. The wish will not be attained. Associates are not the best advisers; they can well be fewer and better.

12. The prisoner is condemned. The exile will remain in oblivion. The enemy is petty and vindictive. The confinement will be dangerous. Distraint is enforced with loss.

☌ *Via* ☽

1. The person is tall and slender and has a clear-spoken and direct manner. A long and successful life.

2. Gain by new openings and enterprises. Good fortune. The lost goods will be recovered if followed.

3. The journey will be successful and without delays. Relatives are few, but well disposed. The letter concerns a journey and will be fortunate.

4. The parent is well favoured and will travel much. The house is fairly fortunate. The property will be cut up. Mining is fairly successful. Silver may be found in small quantity. The end of life will be unsettled and changeful.

5. Love affairs will be moderately favourable. The child will be a male. Progeny few, but gifted. Speculations show small profits. There will be an inheritance for partition.

6. The health is good. The patient will recover. The servant is useful and industrious. The livelihood will be assured. The occupation involves travelling.

7. A good and capable wife. The opponent will lack support but will proceed successfully. Contracts will be carried through.

8. Only a small dowry. A legacy will be secured. The colleague may be relied upon.

9. The voyage is successful and smooth. The dream denotes a journey in store and a way out of difficulties. The lawyer is master of his case. The publication will meet with a ready reception.

10. The parent is unfortunate and of narrow views and close habits. Honours are attained. The credit is good. The judge will be impartial but impatient.

11. Friends will be fortunate. Associations profitable. The wish will be granted.

12. The exile will return. The prisoner will escape. The confinement will quickly be over. The enemy is a dark, slender woman. The distraint is effected.

♒ *Populus* ♑

1. The person is fair, short and of full figure. Moderately long life.

2. Changeful but increscent fortunes. Gain by public service or publicity in some capacity. The lost goods will be restored in part.

3. Many relatives, but also many troubles with them. The journey is good. The letter is concerning a public affair, and is of good import.

4. The parent is fortunate, but changeful. There will be gain from property. The house is fortunate. Mining interests will be supported. The end of life will be by the sea or in the midst of an assembly.

5. The child will be female. Love affairs fickle and uncertain. Speculations fairly successful. A small inheritance which will be divided.

6. The health will be uncertain and changeful. A dropsical affection. The patient is in danger of a relapse. The servant is not dependable. The occupation is connected with the public and is precarious. The livelihood is uncertain.

7. The wife will be good looking and pleasant, but fickle. The opponent will have public sympathy, but will hardly succeed. Contracts more numerous than profitable.

8. A legacy is lost, but disputes and falls into Chancery. No dowry. The colleague is vacillating and inconstant. Death by drowning or in a public place.

9. The voyage will be fairly fortunate. The dream denotes publicity and increase. The lawyer is too much occupied and cannot be relied upon. The publication will become popular.

10. The position is unstable and the credit

doubtful. Honours may be achieved by public aid or recognition. The parent is unfortunate, short-lived and very restless. The judge will be controlled by public opinion.

11. Friends more numerous than useful or dependable. Associates will change with circumstances. The wish will be granted at the full of the moon.

12. The prisoner will be released by petition or not at all. The exile will come back to his country. The distraint will not be effected. The confinement will be difficult but safe. The enemy is a short, stout and fair woman, a great busybody.

☊ *Caput* ☊

1. The person is tall and fair; of fortunate and honest nature; a good organizer. Long life.

2. Abundant means. Gain by initiative and the use of the faculties. The lost things will be recovered.

3. Fortunate relatives and well-disposed. The journey will be successful. The letter makes a proposal and is of good import.

4. The parent is fortunate and long-lived. The property is good. The house is desirable. The mines will yield well and will be extended. The end of life will be highly fortunate.

5. The child will be a male. Progeny will be highly fortunate. Love affairs will prosper. The speculation is sure to be successful. There will be a rich inheritance.

6. The health is good. The patient will recover quickly. The servant will be faithful and trust-

worthy. Livelihood is well assured and abundant. The occupation may be medical and will be fortunate.

7. A good marriage, but bereavement; and more than one marriage is denoted. The opponent will be powerful and a man to be feared. Contracts will be profitable.

8. A rich dowry. Certain legacies. The colleague is capable and will benefit you. Death by snake or insect bite or poison.

9. The voyage will be highly fortunate. The dream denotes success and a new opening. The lawyer will do himself credit and benefit you. The publication will be well received.

10. Certain honours. High patronage. Good credit. The parent is long-lived but impulsive and headstrong. The judge will be impartial and just and inclining to a good cause.

11. Faithful and good friends. Honourable associations. The highest wish will be obtained.

12. The prisoner will be pardoned. The exile will return quickly. The confinement will be fortunate and safe. The enemy will be active and persistent.

♋ *Cauda* ♍

1. A short life and a miserable one. The person is of poor aspect and mean disposition, crabbed and vindictive.

2. Poor estate. A competence earned with difficulty. Failing fortunes. The goods will not be recovered.

3. Few relatives and those distant or unsympathetic. The journey will be highly dangerous and may be fatal. The letter concerns a departure and is unfortunate.

4. The parent dies early. The property is of no value. The mine will not yield anything. The house is fateful and may be demolished. The end of life is miserable.

5. The child will die at birth. The progeny will be few and ill-favoured. There will be no inheritance. Speculations will ruin you. The beloved will die or become as dead to you.

6. The health is very bad, the excretory system is imperfect. The patient cannot recover. The servant is wholly undesirable and will be a source of great danger. The livelihood is poor. The occupation is menial and undesirable, or yet nefarious.

7. The wife will be ill-disposed and violent, or there may be no hope of marriage at all. The opponent has no chance of success. Contracts will never be completed but to your ruin.

8. No dowry but an extravagant wife. Legacies are very remote from you. The death will be a violent one. The colleague is malicious and to be avoided entirely.

9. The voyage will be fatal. The dream portends dire distress and trouble. The lawyer will fail to pursue his case. The publication is a dead failure.

10. The parent is shortlived and of ill repute.

Honours are distant and beyond your reach. The credit is assailed and cannot be upheld. The judge will be malicious and will exceed his functions.

11. Friends will prove ruinous and a cause of danger. Associations unprofitable. The wish is denied.

12. The prisoner will perish if he does not escape. The exile will never return. The enemy is very malicious. The confinement will be extremely dangerous.

The foregoing interpretations are due to the signification of each of the symbols in the Twelve Houses, and will apply to all questions which are proper to each House. Judgment is not, however, to be made from the single position, but must also take into account the duplicated or repeated positions, the witnesses and the judge. Observe that the 13th symbol is the witness for the inquirer or consultant; the 14th for the opponent; the judge is impartial and is related to the 10th House, while the 16th symbol is the final appeal and is the end of the matter, as denoted by the 4th House to which it is related. Any question can be answered by relating it to its proper House (see "Astrology," Part I), and observing what symbol falls in that House, how it is sustained by the witnesses, or reflected in other parts of the figure, and what the judge may determine.

The Geomantic art is by no means an easy one except to those versed in the nature and significa-

tion of the symbols, the Houses, and the planetary affinities.

Some attempt has been made by Agrippa and others to introduce the signs of the Zodiac into the Geomantic scheme, but the evident disagreement between the various methods submitted clearly shows that they form no part of a coherent tradition. It will be found in practice that the signs normal to the Houses can be presumed with satisfactory results; the 1st House and Aries, the 2nd and Taurus, and so on, being the foundation of the true Geomantic figure, the modifications being, of course, due to the symbols which fall into them.

The root nature of the symbols should be known, for many of them are capable of considerable variation of meaning, according to the Houses they fall in, the corresponding signs, and the nature of the question to be resolved.

Root Meanings of the Symbols.

Carcer.—A prison. Denotes privation, confinement, restriction, inaction. It corresponds to ♄.

Tristitia.—Sorrow. Denotes grief, disappointment, bereavement, condemnation. It is of the nature of ♄.

Laetitia.—Joy. Denotes joviality, success, laughter, good health, and confidence. It corresponds to ♃.

Acquisitio.—Obtaining. Denotes gain, achievement, success, fulfilment and expansion. It corresponds to ♃.

Puer.—A boy. Denotes impulse, ardour, zeal, impetuosity and energy. Corresponds to ♂.

Rubeus.—Redhead. Denotes a rash, passionate and fiery nature; accidents, violence. It corresponds to ♂.

Fortuna Major.—Great fortune. Denotes success, honours, illumination and protection. It corresponds to the Sun ☉.

Fortuna Minor.—Lesser fortune. Denotes the above in less degree; benefits conferred rather than attained. Corresponds to ☉.

Puella.—A girl. Denotes pleasure, gaiety, brightness, things that are pretty and sweet, attractive but elusive schemes, a promise but not a certain fulfilment. It corresponds to ♀.

Amissio.—Loss. Denotes bereavement, reversal, expenditure, loss (whether of faculty, position, money, etc., according to its House), and is unfortunate. It corresponds to ♀.

Albus.—White head. Denotes intelligence, experience, wisdom, judgment, and is fortunate, of the nature of ☿.

Conjunctio.—Union. Denotes combination, counsel, coming together, support, partnership, marriage. It is good or bad according to the House-sign with which it is associated in the figure. Of the nature ☿.

Via.—A way, or road. Denotes a passage or way through, an entrance and exit, a direct course, a means to an end, connections, singleness, communication. Of the nature of the New Moon.

Populus.—People. Denotes a mass, swelling, gathering together, a crowd, plurality, the tide of opinion. It is fortunate and of the nature of the Full Moon.

Caput.—The head. Denotes entering in, accession, increase, ascending, acquiring and absorbing. Of the nature of the Dragon's Head or Moon's Ascending Node ☊.

Cauda.—The tail. Denotes going out, recession, decrease, descending, losing and relinquishing. Of the nature of the Dragon's Tail or Moon's Descending Node ☋.

The Pairs

It will be observed that the sixteen symbols are brought into relations as eight pairs of opposites. Thus :

Acquisitio	*and*	Amissio.
Laetitia		Tristitia.
Puer		Puella.
Albus		Rubeus.
Fortuna Major		Fortuna Minor.
Caput		Cauda.
Populus		Via.
Conjunctio		Carcer.

These " pairs of opposites," which are at the root of the ancient Chinese system of Geomancy, have no relation to the natures of the respective planets involved, or the signs or Houses ruled by them, but they are founded upon the natural antithesis of

certain spiritual principles which begin with the *yin* and the *yang*, the dark and light sides of the manifested universe, and extend to all the relationships of the cosmic elements. Those who would pursue the subject should take in hand the text of the *Yih King* with the commentary by Confucius, who said of this great work that if he lived to one hundred years he would devote thirty to the study of it. What has filtered through to the Occident is a simple but practical system of Geomancy which I have here attempted to display.

CHAPTER XII

PSYCHOMETRY

THE trained occultist is capable not only of manifesting intense psychic activity under the direction of his will, but also on occasion of maintaining a perfect passivity which enables him to receive and register impressions of a subtile nature from the external world and to give free play to the subconscious side of the mind-sphere.

The psychometric sense is that by which we receive impressions coming to us imperceptibly through the sense-organs. The functions of this sense imply not only the existence of a subtile aura attaching to every material object, but also the ability to perceive the effects produced in ourselves by attention to the auric emanations of such objects.

The occultists affirm the existence of an aura to every solar system, to every planet of that system, and to every person or thing upon that planet. This aura is a plastic sensitized medium of an etheric nature which interpenetrates and extends beyond every material body. It is the storehouse of every experience attaching to the body it is related to. A piece of rock will thus preserve to us not only the record of the earth of which it is a part, but also the individual record of its detached

existence; and this will be the case with every minutest particle, in less degree of intensity, of any body whatsoever. The greater the mass the stronger will be the auric emanation. In the case of the molecule, the aura would seem to correspond with the heat-sphere; but unlike the aura, the size of the heat-sphere will depend on the elasticity of the atoms composing it, and this again on the activity of its electrons.

The aura which surrounds the earth has been called *Alkahest*, "the Astral Light," and the *Memoria Mundi*. It is the universal library of fact and fiction to which every sensitive, every writer, every inventor, every occultist, has conscious or unconscious access. Not only does it contain the record of all that has happened in the world, but also all the thoughts that have been projected from men's minds, and all the plots and schemes and glorious ideals which have found place in the imaginations of sinners and saints the world over. This recording film, this cinemato-phonograph, is capable of reproducing its records or rather we are capable of perceiving them, wherever the faculty of clairvoyance or clairaudience is developed to a sufficient degree to be able to penetrate beyond the riot of auric emanations by which we are continually and immediately surrounded. But even without either clairvoyant or clairaudient faculty, we may contact this emanation by the Psychometric sense.

It is inferred from the conditions under which Psychometry is practised that the range of this

sense is not comparable with that of either "clear" seeing or hearing. In the exercise of the faculty it is necessary to have some object such as a letter, a lock of hair, a glove, belonging to the person concerning whom inquiry is made.

This object is then held for a short while between the hands of the psychometrist or "Passive" and sometimes it is raised to the level of the forehead and placed between the eyes.

If the Passive is sufficiently sensitive to get *en rapport* with the subject, there will arise before the mind's eye a series of pictures or scenes, or yet only vague apperceptions of form, colour, distance, locality, time, etc. These must nevertheless be at once communicated by word of mouth to a Recorder, however detached and irrelevant they may appear. The mind of the Passive must be kept entirely free from speculation, reasoning or guessing. If the automatic faculty is allowed free play it will inevitably lead to correct impressions after it has been allowed a certain amount of free exercise.

When it is considered how seldom in daily life this subconscious self is allowed to function, it is hardly to be wondered at that a faculty which has lain dormant since childhood should, upon being aroused by the will, take occasion in the first place to stretch its limbs and gather its forces. Give it opportunity and time in which to carry out the behests of the Will, and it undoubtedly will prove itself a faithful servant.

The psychometric sense is in all respects analogous

to that exercised by the passive seer in the act of crystal-gazing or "scrying"; only it does not necessarily or generally extend to vision, but rests in a certain apperception or "impression" which takes no definite mental form.

There are, moreover, certain difficulties always to be encountered in the exercise of psychometry. "Clouding" may result from a state of incomplete rapport, which does not always rest in the degree of sensitiveness enjoyed by the Passive. It may well be due to the fact that the glove or article submitted for contact has not sufficiently strong associations with the person to whom it belongs. A letter, for instance, has frequently but slender association with the writer of it, while it is saturated through and through with the magnetism of the recipient owing to its having been long carried about by him.

"Overlapping" may arise from cross-influences, as when an article, long in the possession of one person, is given as a memento or keepsake to another, and then is submitted for contact by the Passive. In such case the whole of the later associations have to be waded through and obliterated from the test before the information sought concerning the original possessor can be arrived at. Meanwhile, the psychometric sense is becoming tired and blunted in its perception, so that little that is to the actual point of inquiry may be elicited at first. In a second or third test from the same article the familiar surface ground will be traversed more speedily and

there is then every likelihood of a satisfactory conclusion.

"Obliquity" may very easily result from the error of applying remarks concerning one set of impressions to the wrong person. Thus if I go to a Passive to make an inquiry about a person named A, and take with me an article which was at one time in A's possession, but has some time been held by me, the Passive may very well be voicing some valuable information about myself while I am erroneously trying to apply it to the subject of my inquiry, namely A. Until therefore the Passive has given some unmistakable indication that he or she is on the track of the actual point of inquiry, care must be exercised in the interpretation or application of any remarks that may be made.

It is usually found that the best results are obtainable under conditions of complete isolation both physical and mental. If the mind of the Passive is troubled about his own affairs or is labouring under the least degree of physical discomfort, there will be a surface-ripple or superficial disturbance of the mind-sphere which will effectually prevent the Passive from getting down to those still, mysterious depths of consciousness in which the secrets of the ages lie hidden.

"Misinterpretation" may occur in cases where the clairvoyant faculty lends itself to the psychometric and evolves a symbolic figure by way of expression.

Thus I was once asked to psychometrize an

envelope taken haphazard from a packet of papers then in the possession of Colonel Olcott at Madras. On applying the envelope to my forehead I was presently affected with a sense of distance and some degree of giddiness. The inference was that I was in contact with conditions which implied estrangement, loss or obscuration, and that the position referred to was an elevated one either physically or spiritually. Following on this immediate perception I saw a black vault like an ebon sky in which flamed a comet. This passed away and nothing more was seen or sensed. I suggested that the comet was a stranger to the system, implying a person of wandering habits, one who had distinctive merits or a certain celebrity—a possible "cynosure for wandering eyes." And then comet—from Latin *coma*, the hair—was there any suggestion there? Assuredly there was, for on disclosure I saw that the envelope contained a lock of black hair which I was told was that of Damodar K. Mavalankar, a young student of Occultism, who had been fired with an ambition to go to Tibet and who last was heard of from Darjeeling before crossing into Tibet. Involuntarily there sprang to my mind the words of Tennyson: "And some of them have followed wandering fires, lost in the quagmire." In some few minds there still lingers a belief—or it may be only a hope—that the pilgrim will one day return.

Another instance of a more direct sensing owing to the illumination of the symbolic element, was afforded me by a lady who had an eye to the value

of test conditions. This lady handed me a box of some three inches cube, wrapped around with a paper which was tied and sealed. On holding this in my hands I presently perceived a wide flowing landscape of undulating fields on which were cattle grazing. I remarked with interest that they were of milky whiteness. On the neck of one of superior proportions a bell was hanging. I heard this bell ring, and from that point I gathered no other impressions save that the country to which this scene belonged was Greece.

On opening the package at request, I found it to contain the box first mentioned, and within, securely packed and stuffed with soft paper—the identical cow-bell of which I had received both clairvoyant and clairaudient impression!

Providing the student is willing to be perfectly honest with himself and frank with others, there is nothing that should prevent him from acquiring a mass of first-hand evidence of the existence and exercise of this psychometric faculty.

I would particularly recommend a reading of Denton's *The Soul of Things* as being one of the earliest and most convincing of the many works extant dealing with this subject.

Dowsing

The psychometric sense is very clearly displayed in the process of water-finding by means of the hazel-rod, called "Dowsing." The following account

of some successful experience of this sort will prove of interest.

"A few weeks ago," says the *Westminster Budget* of December 1893, "there took place some operations with the divining-rod by Mr. Stears, of Hull, who was called to Mr. S. Campion's farm at East Hesluton, near Malton, to search for a water supply. At that time he marked two places near the farmhouse where, he said, the presence of water was indicated by the rod. Since then Mr. E. Halliday, plumber, of Malton, has bored an artesian well at one of the places indicated and found a plentiful supply of water at a depth of 87 feet, after going through sand, clay and a bed of what Mr. Halliday says is quartz and lead ore. Mr. Campion, who was previously without a supply of pure water, is delighted with the results of the visit of the diviner, and has faith in the power of the rod. These and other experiments were conducted in the presence of Julia Lady Middleton, the Hon. Geoffrey and Mrs. Dawnay, Lord Middleton's agent, and others. Mr. Stears also claims to be able to locate minerals as well as water, and affirms that not one person in ten thousand can use the rod successfully."

I do not know how Mr. Stears arrives at his figures, and I do not suppose that one person in ten thousand has ever attempted to employ the faculty. As a fact well within the experience of students of Occultism, and fully illustrated nearly a century ago in a book called *Welton's Rod*, it serves but to enforce the fact that the divinatory faculty extends

to all the senses, including that of sight, that of hearing, of smell, of touch, and even, as here, the nervous sense of feeling, which is not the same as touch, but is an *auric* sense extending over a very wide area.

As yet, however, the majority of people are oblivious of the fact that such psychic faculties exist, and even those who possess them and have them in something like working order are conscious of having but little control over them. The functions of the higher senses are as yet imperfectly understood. Every sense has its octave, but the involuntary functioning of any "sense octave" is apt to be regarded as a sign of insanity by those who have no knowledge of the psychic faculties. Even genius has been related to insanity and Lombroso and Nordau have sought to prove genius is often a form of insanity. It should rather be regarded as an exaltation of faculty which relates its subject to a plane of consciousness removed from one's normal experience by some degrees. Thus while new centres of activity are being opened up, and are as yet under imperfect control, whole areas of the brain are left in neglect. Hence, to the casual observer, genius is not distinguishable from some incipient forms of insanity. The eccentricity of genius is one of the most significant indications of the functioning of the subconscious part of the mind. In just the same way the opening up of new centres of activity in the psychic nature of man is frequently attended by temporary loss of control

over the normal brain functions. Loss of memory (amnesia), hysteria, absent-mindedness, unconscious utterance of one's thoughts, illusions and hallucinations, irritability, indifference to one's surroundings, spasmodic muscular actions and similar eccentricities, are among the products which signalize the evolution of the newly-acquired psychic faculty. These symptoms will, however, subside as soon as the new faculty has been established. Nature is jealous of her offspring, and all her forces are concentrated in the process of generation. The abnormalities incident to the period of gestation clearly prove this. Once her end is attained, however, she resumes her normal functions. Those who aim at the development of psychic faculties must therefore be prepared to pay toll to Nature, according gladly whatever she demands by way of tribute. "The universe is thine. Take what thou wilt, but pay the price."

And what is the price of seership, of the divinatory faculty, of any of these superior gifts of Nature? What is it worth to oneself? That is the price we may be expected to pay.

CHAPTER XIII

DREAMS

According to the Yoga Philosophy of India, the states of consciousness are primarily threefold: (1) *Jagrata*, or waking consciousness; (2) *Svapna*, or sleeping consciousness; and (3) *Sushupti*, or spiritual consciousness. That which is normal to the dream-life is *svapna*. It is convenient to regard the ego or conscious individual as a thread (*sutrâtma*, the thread-soul, as the Hindus call it), upon which is a bead representing the centre of consciousness. If the thread be divided into three coloured sections, we shall then have the three planes of life upon which the centre of consciousness can function. In the present instance we are concerned with the middle stage or plane, that of dream-life. There is a neutral or nodal point separating each of these stages of consciousness from that above it. As regards the mass of people, the *jagrata*, or waking consciousness, is the norm. But in mystics and visionaries the *svapna*, or dream-consciousness, is the norm, and just as the ordinary, matter-of-fact person passes in sleep from *jagrata* to *svapna*, so the visionary to whom *svapna* is normal, passes in sleep to *sushupti*.

This being understood as the concomitant result of variety of evolution or individual development as distinguished from mere intellectual accomplishments, we may next consider the nature and cause of sleep and then pass to a study of dreams, their nature and significance.

During the activity of the body during the day every muscular action, every mental effort, is followed by the breaking down of a number of minute cells all of which discharge their vital contents into the system. This vital content of the cell is called in the Yoga philosophy *prâna*. It is like an electrical charge. So long as it remains in the cell it can be used and directed at will in the form of a current of energy, but when the cell is broken up the force is dissipated into the free ether of space, and goes to swell the sum total of latent energy in the world. When this process of breaking down has gone on in the system for some time, the body is flooded with the vital principle, and if this were to go on to any great extent, disease and death would be the inevitable result. Vitality is not to be measured by the amount of the *prâna* in the body, but by the amount of it we have under our control. There is a good deal of life in a putrid carcase, but none of it is co-ordinated or under control.

For the purpose of reabsorbing the vitality and repairing the cellular structure of the exhausted battery, Nature has provided that exhaustion shall be followed by sleep; as day is followed by night and summer by winter. When the powers of recupera-

tion become impaired, when this subtile Archæus passes beyond our power of automatic refreshing, then age and disease begin to assert themselves.

Ad rem.—We sleep because we are exhausted; we awake because we are refreshed. When we are asleep we dream, because the immortal soul of us, that which we call the Man (*manas*, or mind) never sleeps, since it is never exhausted, and this transference of its activity and of its dual functions to a higher or more interior plane of consciousness is the cause of dreaming.

Of what nature, then, are dreams? Obviously they are only the perceptions of the soul in its middle or twilight state of consciousness. Dream-land is shadow-land, neither darkness nor pure light, but a *chiaroscura* of mingled perceptions. Dreams are primarily of three kinds:—

(1) Those which arise as memories of the waking state of consciousness; (2) those which have their origin in the current changes of thought and feeling taking place in the dreaming state; and (3) those which descend as illuminations from the superior plane of spiritual consciousness.

These three kinds of dreams may be called the memory dream, the phantastic dream, and the clear-dream. They are related to the physical, psychic, and spiritual principles in man.

The transition from one stage to another is called mutation, and the sleeping condition is then known as the higher or lower mutative sleep. The follow-

ing diagram shows the various stages of consciousness :—

Every kind of dream is in some measure illuminative, for even though the dream may consist entirely of our memory-products, it is the selective faculty of the soul which, taking a little here and a little there, fashions the fabric of a dream and builds up the mosaic from the multitude of detached experiences. The dream thus presented to the mind

is reflective of a state of existence which is interior to that of the waking perception and to that extent instructive to it. Excessive or indiscreet feeding will cause disturbed dreams, nightmare and a sense of oppression, and this instructs us that even though mind forms matter, it is certain that matter conditions mind, and that undigested or unassimilated food, which would hardly trouble the wakeful mind, becomes a source of impediment to the soul that would willingly spread its wings were it not hindered and restrained by its care for the body. A good tenant cannot go away upon a holiday leaving his house in disorder, for should he do so it would be a constant source of anxiety to him. It is right that he should find it clean-swept and garnished at such time as he would again take possession.

The greater number of dreams are of this psycho-physiological nature and origin, and must chiefly be interpreted in relation to the body or those mundane events which bear upon the immediate personal interests of the dreamer.

Dreams that are disconnected from the physical senses are in the nature of soul images, for the soul thinks in symbols and understands by natural interior perception of their significance. Hence, frequently the allegorical or symbolic dream carries with it to the waking perception a sense of its true significance. All true dreams can be interpreted by natural correspondence, and anybody who is versed in symbology, not as an archæological science but as a soul-language, can interpret dreams.

But in order to apply such interpretations to the individual dreamer it is necessary to know to what order in the sidereal world such individual may belong. In so far as the individual is reflected in the horoscope of birth by means of his physical *persona*, it becomes possible to use the astrological key for the interpretation of dreams.

To many people flowers mean sickness, while to others they signify joy and festivity. A probable explanation of this difference lies in the fact that certain persons are in the habit of being visited with gifts of flowers during illness, and there is hence an associated idea of flowers and sickness; while others not so fortunately placed as to be recipients of floral condolences have only associated flowers with the brightest days of their lives, for flowers belong to the summer days and to the country, where leisure and rest are usually sought.

In similar manner names have a distinct significance when closely associated with events of our waking life. Thus I know a lady to whom any name with the syllable NOR in it is disastrous; and "Normanhurst" was lost by her through an unfortunate financial crisis; "Norma" was the name of a fine pedigree St. Bernard dog that died from pneumonia brought on by careless exposure while the animal was with the veterinary surgeon; "Norsa" was the name of a ship christened by her which went down on its first voyage; "Norland" was the name of a place in which her child was rendered speechless through a fall; and I regard this as

sufficient reason why, without being able to ascribe any reason for her prejudice, the name of Nora puts her on the defensive whenever she meets a person of that name. The soul in the dream-state instinctively surrounds itself with the images of those things, their forms, colours, names, which in waking experience have been associated with happiness whenever its interior state is a happy one; and, on the contrary, when its unclouded perception of the future is fraught with prognostics of evil import, it throws down upon the brain of the sleeping personality the images of such things as, within the experience of that personality, are associated with danger or hurt to mind, body or estate. With such solicitude does the soul watch over its physical instrument that it will forewarn it of any danger that is likely to befall it providing the conditions for conveying and registering such a message are present.

Similarly the Spirit of Man watches over its Psyche, or female counterpart, and in clear dreaming conveys to it that degree of spiritual instruction or admonition which it is capable of receiving or of which it has present need.

This Spirit has its own imperishable vehicle, the solar body, into which the soul or lunar body is merged after the death of the physical. The solar body is called the "golden bowl," the holy grail; the lunar body or thread-soul is called the "silver cord," and the physical body is called "the pitcher" and the vessel of clay. Thus in

Ecclesiastes we read : " And desire shall fail, because man goeth to his long home, and the mourners go about the streets : or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain."

These things are necessary to be known before we can attempt to regulate our knowledge concerning the nature and origin of dreams.

The symbolism of dreams has therefore a threefold application : a material, a psychic, and a spiritual or mental. We call that spiritual which arises in the mind from the illumination of the spirit, that psychic which arises from the emotions, and that physical which has its origin in material experiences. The spiritual dream is distinguished from the psychic by its being unattended by any degree of emotion as doubt, anxiety, trouble or fear; but only a sense of great beatitude, the mind being detached from the vision and regarding it as a magnificent spectacle. The psychic dream, on the contrary, is attended by a distinct emotional disturbance, and if the dreamer does not actually take an active part in the scene as one of the *dramatis personæ*, it at least identifies itself sympathetically with one of the actors and experiences by repercussion just as much as if it were taking an active part. What a mother feels for her child in joy or sorrow, in pleasure or in pain, the Psyche feels for the images of its creation, for they are indeed its children. It is a rare, but nevertheless certain, fact that men

experience in their physical bodies that which they have been dreaming. Thus I have recently read of a man who dreamed that he was lying upon the sands exposed to a burning sun, and on awaking he continued to experience the burning sensation in his face, and going to the mirror discovered to his vast astonishment that his face was actually and most thoroughly sunburnt. This phenomenon is known as astral repercussion.

I once saw the wraith of a living person walk into the room where I was sitting in company with others, and it was observed that the wraith, which appeared in all respects a figure of flesh and blood and properly clothed, knocked his head against the projecting corner of a wardrobe and instantly disappeared in thin air. The next morning the person whose wraith we had seen appeared with his eye bandaged up and explained that he had a bruised swelling and must have been stung in the night by a mosquito. We, however, told him a different story.

Paracelsus says: "Artists and students have frequently obtained instruction in their dreams regarding things which they desired to learn. The imagination was thus free and commenced to work its wonders. It attracted to it the *Evestra* of some philosophers, and they communicated their knowledge to them.

"Such occurrences frequently take place, but it often happens that part of that which is communicated is forgotten on awaking to the outer world.

In such case it is necessary to observe strict silence, not to speak to anybody, nor to leave the room, nor take any note of things ; but to eat nothing and remain still; and after a while we shall remember the dream."

I have found that if, on awaking from a dream part of which is obscure or forgotten, I continue in the same position, keeping my eyes closed to all external things, and then go over the dream in my imagination, the missing part is generally restored, as if I had dreamed the dream all over again. Every one knows how readily a disturbing dream may be dispelled by changing the position of the body. It is sometimes more convenient to change the position of the mind.

"The astral life," says a well-known occultist, "is most active in man during his sleep. The sidereal (solar) man is then awake and acts through the *evestrum* (or astral body), causing occasionally prophetic dreams, which the person will remember on awaking. But there are also elusive dreams, caused by other influences, and man must therefore use his reason and discrimination to distinguish the true from the false."

But, according to Paracelsus, "There may be more reliance placed in dreams than in the revelations of the necromantic art; because the latter are usually false and deceptive, and although the elementals which use the astral bodies of the dead on such occasions will give correct answers to questions and often confirm their assertions with

oaths, yet no implicit confidence can be placed in what they say because they do not wish to speak the truth nor are they able to speak it.

"Therefore the patriarchs, prophets and saints preferred visions and dreams to any other method of divination. . . . Supernatural dreams take place at times among the present generation, but only the wise pay any attention to them. Others treat them with contempt, although such dreams are true and do not deceive.

"There are some people whose natures are so spiritual and their souls so exalted that they can approach the highest spiritual sphere when their bodies are asleep. . . . Dreams, visions and omens are gifts of the sidereal man, and not of the elementary body. . . . The elementary body has no spiritual gifts, but the sidereal body possesses them all. Whenever the elementary body is at rest, the sidereal body is awake and active, because the latter needs neither rest nor sleep; but whenever the elementary body is fully awake and active, the activity of the sidereal body is then restrained, and its free movements are impeded or hindered like those of a man who is buried alive in a tomb."

A man who is content with the rushlight of his own reason will hardly welcome the effulgent rays of the universal sun. What benefit can such people derive from the most perspicuous dream ?

Localization of dreams is a very remarkable phenomenon. Yet almost all persons have some select spot, some haunt to which they repair from

time to time in their dreams. It is always the same place and thoroughly well known to the dreamer, though quite outside all waking recognition. At such places one meets the same persons, and the dream is continuous of that which preceded it. For many years I had such a place where I met and discussed with one whose name I afterwards saw in an old Italian book of biographies, and since then I have not been able to revive the experience in my dreams. But I know that in some cases these localizations are retrospective and are reminiscent of a former life, while in others they are prospective and have reference to a place and environment which will eventually be known in experience.[1]

"The interpretation of dreams," says Paracelsus, "is an art that is known to the wise." Many books proposing to interpret dreams have appeared from time to time, but from their contents it is readily seen that they are designed to impress the ignorant reader or to express the ignorant author, for by no rule of art or understanding of universal symbolism (which is the only language known to the soul of man) can the interpretations be justified. A very valuable initiatory work has been delivered to us by Emanuel Swedenborg, the Swedish seer, in his *Hieroglyphic Key to Natural and Spiritual Mysteries*. I consider it a misfortune that the enlightened author did not see fit to extend his work, but so much as

[1] See the *Occult Review*, August 1910, in which many remarkable cases are given.

appears is of the utmost value, especially when the sense is extended beyond the ordinary limit of the mere word.

The present work does not permit of a thorough exposition of the symbolism of dreams, and it is not therefore thought advisable to attempt the task of formulating a system of interpretation. Such a system, however, does exist and has been reflected in all the scriptures of all peoples from time immemorial. The universe and man are consentaneous. There is an universal symbolism, an universal language, and—if you please—an universal Dream-book. But this same book needs reading.

CHAPTER XIV

SORTILEGES

Among all the methods of divination which have found favour in the eyes of the uninitiated, none has received greater recognition than that of sortileges or "drawing lots." Admitting the sanctity which attaches to any body of scripture to be acknowledged by the consultant, what method of obtaining a knowledge of the will of Heaven could be more facile or more dependable than to take haphazard a text from the revealed Word?

The Bible among Christians, the Koran among Mohammedans, and the religious books among various nations have been consistently used for purposes of divination by sortilege. Various of the religious books of India are consulted in the same manner, and like ourselves they have books constructed for purposes of divination. In all sortileges drawn from holy writ the direct action of the divinatory faculty is relied upon, and the lot drawn is accepted as the expressed will of Heaven in regard to the matter about which the inquiry is made; the belief in such a divination being that

the Spirit not only directs the mind to this means of resolving its doubts, but also guides the hand to an appropriate and true selection.

In the case of books constructed specially for the purpose of divination, of which there are a great number, the automatic or divinatory faculty is by means of numbers, geomantic points and other intermediaries, so that in effect the diviner is guided to a sortilege or oracular sentence which is designedly in apposition to the question and presumed to satisfy it, being favourable or otherwise according to the lot or number involved.

The usual method of making such books of divination is to formulate a certain number of questions, from which the diviner may choose such as answer nearest to the matter in hand, and then to arrange a codex by which each question is related to a variety of answers, so that at some point or other in the process the automatic faculty may avail itself of the element of "chance." Thus, while there is a great variety of methods, the principal factor in all cases is the exercise of the automatic or divinatory faculty.

And if we rightly consider the matter there is no reason why such sortileges should not be true and effective, for it is constantly under observation that problems which cannot be solved by the voluntary exercise of the faculties will be speedily and successfully surmounted by the automatic or involuntary action of the brain. Such cases are on record in connection with the experience of som-

nambulism or sleep-walking, from which it appears that a person may retire to sleep with the mind in a state of anxiety concerning some problem of study, some article lost, some circumstance forgotten, and during sleep the person will rise from his bed and go about without harm or danger to himself and accomplish with great ease that which had been upon his mind before falling asleep. The morning finds the problem solved, the lost article restored, the forgotten incident carefully set down in writing. These facts prove two things : (1) that the soul of man knows more than it can impress upon a tired or disturbed brain; and (2) that all action is followed by reaction. Concerning the first of these, it is well known that intuitive knowledge transcends reason and that instinct surpasses the highest use of the senses. What intuition is to the mind of man, instinct is to the animal soul. Both are in the nature of direct and unerring knowledge, but the one is related to the imponderable and the other to the material world. When the brain is at rest, and when Reason, the great Doubter, has done its best and failed, then the soul is able to throw down the images of its thought upon the clear and unruffled surface of the mind, as if it should say, " Be still and know that I am the lord ! "

As to the second deduction from experience, one may quote Scripture to the same effect : " Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." But it is also possible, and to the ordinary mind may be more

acceptable to cite a common experience of every-day life. A name is forgotten which it is important should be recollected; we worry over it, we twist and turn about in the storehouse of the memory to find that particular name; we go through the alphabet in the hope of getting a lead-off in the right direction from the initial letter; we make various futile attempts at a combination of sounds; but all to no purpose. We give it up and turn for distraction to some other theme. No sooner has the attention become entirely diverted than, spontaneously and perfectly, the much-sought name springs to the brain, the eye, the tongue on the instant.

The moral of this is: When you have ploughed and sown, leave the harvest to Nature; or, as I have heard it otherwise put: "When you can't crack a nut, give it to a monkey," which means, I take it, that Nature is all-sufficient and that what she can make she can break, by one means or another. And this is the faith of the devout; for, having tried by all rightful means to compass an end, and finding the task beyond his powers, a man does well to leave the issue in higher hands. By doing so he affirms his faith in the beneficent power of his Creator.

An instance of the kind of sortileges referred to as "indirect," may be found in the "Wheel of Pythagoras," though it is difficult to trace any connection between this and the philosopher of Croton. A person desires an answer to a question. Such answer may be propitious or adverse, of immediate fulfilment, or delayed, according to the

quarter of the heavens to which the divination refers.

The letters of the alphabet are valued for this purpose as follows :—

2 Y	11 I J N	21 G
3 Z	12 E L R P	26 C
4 A F S	13 X	28 H
6 B T	16 K	
8 Q	18 D W	
9 O U V	19 M	

The days of the week, with their corresponding numbers and the planets governing them, together with their numbers, are contained in the following Table :—

SUN.	MON.	TUES.	WED.	THURS.	FRI.	SAT.
106	52	52	102	31	68	45
34	45	39	114	78	45	55
☉	☽	♂	☿	♃	♀	♄

In order to effect the divination, it is first of all necessary that the diviner should think of a number, and set it down. To this must be successively added :

1. The initial of the Christian name.
2. The number of the day of the week.
3. The number of the planet answering to the day.

The sum of these four numbers is then to be divided by 30, and with what remains the diviner must refer to the

Wheel of Pythagoras.

If the number is found in the 1st quarter of the Heavens, *success* will come *speedily*.

If in the 2nd quarter, *success* will be *delayed*.

If in the 3rd quarter, *failure* will be met with *speedily*.

If in the 4th quarter, *failure* will attend in the end, and after *delay*.

Moreover, the four quarters correspond to the seasons, I Spring, II Summer, IV Autumn, III Winter.

Also to the four physical types, I—tall and fair, II—short and fair, III—short and dark, IV—tall and dark.

If the question be in regard to time of day, its Spring corresponds to the morning, the Summer to the afternoon, the Autumn to the evening, and the Winter to the night.

Here it will be seen that the divination is regulated from the commencement of the *number thought of* in connection with the subject of inquiry.

When in India I learned a system of *arudha*, i. e. the undiscovered, which is based entirely on this occult law of the geometrical relations of thought. By means of this I have constantly been able to find things that were lost and to give circumstantial answers to questions propounded, to define the nature of a person's thoughts and perform many other apparently marvellous feats. But the only marvellous thing in the whole matter is the aforesaid correspondence, which exists between a person's thoughts and the number which spontaneously springs into his mind in association with such thoughts. An instance or two will suffice to show the method followed.

On taking our places at table one evening, my *vis-à-vis* suddenly discovered that her coral necklace with pendants in gold had disappeared. I at once engaged to find it for her. After dwelling intently on the image of the thing in her mind she gave me the number 43. I then said she had been a short journey and that the necklace was lost at a place

where there was an iron fencing, and that she would know the spot by the fact that a horse was standing close to it. I assured her she would recover the articles, and on learning that she had only been for a short walk of a mile or two along the riverside, I elected to go in search of the thing myself, which I did without delay, fearing that the conditions which then obtained would presently alter. Walking quickly in the direction indicated, I found the footpath by the river flanked by continuous hedges and trees, beyond which were fields. But at last I came to a place where the hedgerow was broken and some old iron rails had been set to fill the gap, and there also was the horse with his head over the railings. It was now quite dusk, and I had to strike several matches in succession to obtain light enough. But almost the first thing I saw was the broken necklace, not much scattered, upon the ground; and I returned with it in complete satisfaction.

Speaking of this system to a gathering of occult students on a recent occasion, I was asked to give them an illustration of it. I therefore asked my hostess to think of any event in her past life, as, for example, marriage, and then give me the first number that came into her mind. But I warned her *not* to think of her marriage, as I had suggested it. Presently she gave me the number 25. I was surprised, and my first comment was that she had thought of something connected with her marriage. On admitting that this was the case, I said it con-

cerned a short journey, a removal from the house, and a jewel which was a gold ring set with a blue stone, most probably a turquoise.

In confirming this divination, the lady informed us that she had set out for a drive with her husband, *starting from home*, and had met with an accident, in which she lost a *gold ring set with a turquoise*, and that was the subject of her thought. The ring had been a *wedding present*.

Another kind of sortilege or divination akin to it, but somewhat in the nature of a *Kabala*, is contained in a manuscript by Borri written in old Italian. The method is as follows :—A question of any sort being written down, the number of words in the sentence are noted and successively the number of the letters in each of the words. These numbers are set in a row, and are then added by pairs from right to left, the nines being excluded and the remainders set down in a second row. The same process is followed out continuously until, at length only two numbers remain to be added together, and the sum of them gives the final number, which may be 1, 3, 5, 7, or 9 on the one hand, or on the other 2, 4, 6, or 8. If the number be odd, the result is adverse; but if even, the augury is good.

An example will serve for all cases. Let the question be—

Will my operation be successful ? The number of the words is 5, and the number of letters in the words successively are 4, 2, 9, 2, 1. The word successful has ten letters, but rejecting the nine, 1 is left. These

figures are then set out in order from left to right :

5 4 2 9 2 1
9 6 2 2 3
6 8 4 5
5 3 9
8 3
2

and added together in pairs, rejecting the nines when the sum of any two exceeds that number. As a final result we have the figure 2, which shows that the operation will be successful, and that speedily; for the smaller the number the quicker will be the realization of the good or evil thus prognosticated.

From a similar configuration Cagliostro, following the methods of the Illuminati, would have foretold that the winning number of the next lottery would be 22,246; but his method was more complex and involved the extraction of a series of numbers. The divination in the above example rests upon the unpremeditated and spontaneous use of words which are employed to express the question in mind. It is perhaps needless to add that the forcing of a sentence by studied art is not in the nature of an appeal to the automatic or subconscious part of one's nature, and no reliance can be placed upon an answer thus obtained. Neither is it possible to successfully engage the divinatory faculty upon all and trivial occasions. The use, as distinguished from the abuse of the faculty, consists in its employment only upon serious occasions and concerning issues which cannot be otherwise known.

There is in Nature a conspiracy between the volitional faculty and the rational faculty, and another between the automatic faculty and the intuitive faculty, and these alliances are set in opposition to each other, so that the ascendency of the one means the subjugation of the other. This being understood, and also that the Rational Soul and the Psyche are opposed to one another by nature and constitution and method, the one being as it were the man and the other the woman within us, there remains to us the choice of either. But in the Adept, who has brought his nature into equilibrium and has celebrated the Nuptials of the Soul, these two act as one to the production of the most perfect results.

ALCHEMY

It has always been within the scope of practical magic to attempt the *Magnum Opus*, which consists in the production of the *Elixir Vitæ* and the *Lapis Philosophorum*. Those who have failed in the great work have consoled themselves with the belief that there is an alchemy of the soul of greater consequence to immortal man than the mere transmutation of gross metals. Hence we have the two schools, everywhere in evidence in the literature of this subject, the Alchemists who claimed that all metals sprang originally from a single menstruum and are convertible by art; and the Higher Alchemists or Mystics, who saw in the principles and prescriptions of the spagyric art nothing but a sublime system of spiritual philosophy having direct reference to the spiritual regeneration of man.

The Alchemists affirmed that the *ens* of gold or silver could be extracted and a subtile tincture made by which all the gross metals such as copper, lead, etc., could be impregnated and changed to the pure gold or silver, copper lending itself more agreeably to the tincture of gold and lead to that of silver.

They affirmed, moreover, that this *ens* of gold could be fixed and rendered as a red "powder of projection" which, being applied alchemically to Mercury, would change it into gold.

"All metals in the earth are generated from Mercury," says one writer, "and thus Mercury is the first matter or *prima materia* of all metals."

Avicenna illustrates this dictum, to which he gives consent, when he says: "As ice, which by heat is dissolved into water, is clearly generated out of water, so all metals may be resolved into Mercury, whence it is clear that they are generated out of it."

Bernard of Trevisa is quoted to the same effect:—

"Similarly quicksilver is the substance of all metals: it is as a water by reason of the homogeneity which it possesses with vegetables and animals, and it receives the virtues of those things which adhere to it in decoction." And he further says: "Gold is nothing but quicksilver congealed by its sulphur."

Elsewhere he says: "The solvent differs from the soluble only in proportion and degree of digestion, but not in matter, since Nature has formed the one out of the other without any addition, even as by a process equally simple and wonderful she evolves gold out of quicksilver."

Now, in the name of Occultism I affirm that the conclusions of Bernard Trevisan are as fully entitled to credence among the scientific as that of Sir William Crookes, whose Protyle or Mother-substance lies at the base of all modifications of matter, and is respons-

ible for the genesis of the elements. The same daring thinker has been credited with the statement, though I have not myself seen it, that it is scientifically conceivable that we may take copper or any other metal and, having resolved it into that prime element from which it is a differentiation, thereafter shunt it on to the lines which make for gold.

The alchemical idea is that all metals are generated from, and are indeed only modifications of, a *primum ens* or original matter, and that they are mutually convertible; the medium in all cases being Mercury, which is the coagulated menstruum of this Mother-substance.

Again : " The sages have it that gold is nothing but quicksilver perfectly digested in the bowels of the earth, and they have signified that this is brought about by sulphur, which coagulates the Mercury and digests it by its own heat. Hence the sages have said that gold is *nothing but mature quicksilver*." [1]

Certainly it does not seem improbable that chemical science should be able to bring about in a short time that which Nature produces in the course of years or even ages. And the alchemists may be right in their assertion that all metals have a common base in Mercury, and that this Mercury is the menstruum of all metals, and itself the coagulate of the *Prima Materia*. We do not know certainly what these metals are, nor by what process they are delivered to us by Nature, but we know

[1] *The Alchemical Writings of Edward Kelly*, by A. E. Waite. London : Wm. Rider and Son, Ltd.

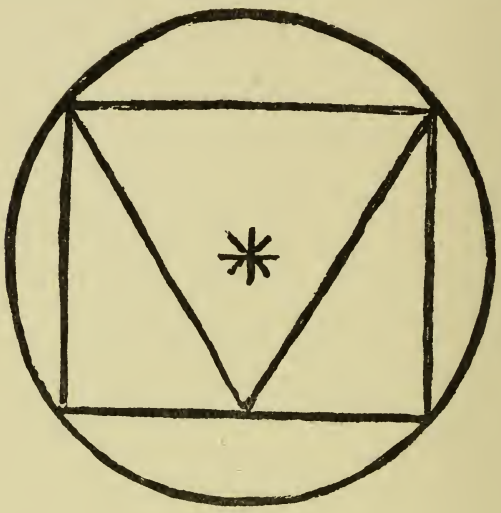
that primarily they all come from the same homogeneous and universal substance, which some call ether, others protyle, the elementum, akâsa, primum ens; meaning, in effect, one and the same thing.

The honour of having revived the principles of Alchemy is accorded to Hermes the Thrice Great, and hence it is called the Hermetic Art. According to Bernard of Trevisa, Hermes found seven tablets of stone at the foot of Mount Hebron, on which the principles of the seven liberal arts had been inscribed before the flood. From Hebron the arts penetrated to Persia, Chaldæa, and Egypt; and were variously called by them Magia, Kabala, and Sophia.

The principles of Alchemy have a dual application, the spiritual and the terrestrial; and these are represented by the Triangle and the Square, or the Pyramid and the Cube, or again the square pyramid, *i. e.* a pyramid with a square base, the area of which base is equal to the area of a circle whose radius is the perpendicular axis of the pyramid. Such a pyramid is that which was completed by Khufu or Cheops under the superintendence of one of the Hyksoi. "The One emaned the Three, the Three evolved the Seven," as expressed in the symbol on page 348.

When reversed we find the Mason's Apron, part of the insignia of the craft, but the fact that the thing is worn upside down need not trouble us, for we know that the Little Man or Microcosmos is but the inverted reflection of the Grand Man or Macrocosmos.

Alchemy teaches us also that the elements are mutually convertible, and how one comes to predominate over others and whence the substance of metals is generated. The Four Elements were figuratively spoken of as Fire, Air, Water and Earth, and their qualities are fourfold, hot, cold, moist and



dry. Two are imponderable and two heavy. The substance of all metals is the living Mercury, as distinguished from quicksilver. To this Nature added sulphur and also salt, and these three things digested together and coagulated.

"The mineral principles are living Mercury and sulphur. From these are generated all metals and minerals, of which there are many species, possessing diverse natures."

" Gold is a perfect body, of pure, clear red Mercury, and pure, fixed, red, incombustible sulphur."

Primum Ens

Sulphur—Mercury—Salt

Gold

With what perfect facility the writings of the ancient Alchemists lend themselves to the higher interpretation may be illustrated by an extract, which formed part of the treatise written for the edification of King Rudolf of Hungary by Edward Kelly :—

" When the soul of gold has been separated from its body, or when the body, in other words, has been dissolved, the body of the Moon should be watered by its proper menstruum and reverberated, the operation being repeated as often as is necessary, *i. e.* until the body (of the Moon) becomes supple, broken up, pure, dissolved, coagulated. This is done, not with common fire, but with that of the Sages, and at last you must see clearly that nothing remains undissolved. For unless the Moon or Earth is properly prepared and entirely emptied of its soul, it will not be fit to receive the Solar seed; but the more thoroughly the Earth is cleansed of its impurity and earthiness, the more vigorous it will be in the fixation of its ferment. This earth or Moon of the Sages is the trunk upon which the solar branch of the Sages is engrafted. This earth with its water, putrefies and is cleansed; for

heat, acting on a dry substance, causes whiteness. Azoth and fire wash Laton, or earth, and remove its opacity."

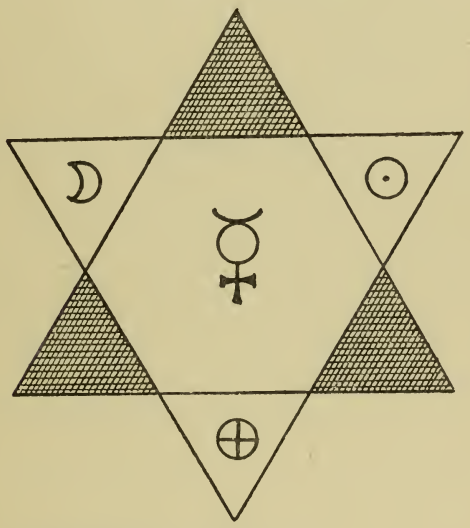
Obviously, the Mystic, who has no sense of the greed of gold in him, who regards values as in relation only to their ultimate products, and finds the virtue of all things to consist only in their uses, may be justified in his Higher Alchemy. He reads the above quotation, not literally, but allegorically, and paraphrases in accord with his perceptions, somewhat as follows:—

When the spiritual Soul is freed by death from the body, the animal soul reverts to its own sphere and is afterwards reincarnated, the operation taking place as often as is necessary, in fact, until it has become so highly evolved as to constitute an apt matrix for the implanted germ of the solar body. And this is to be effected, not by means of the terrestrial, but the celestial fire, which is the Fire of the Holy Spirit; and at length it will come to pass, after many incarnations, that the Lunar Body or astral soul will be purged of all impurities. For unless the astral, and the physical by means of the astral, is entirely emptied of its soul which is the brute or passional nature, and the cupidity of the lower mind, it will not be fit to receive the spiritual seed. But the more completely the lower nature is purged, the more perfect will be the union of the spiritual soul with its Psyche. This Psyche is the stock upon which is engrafted the spiritual branch bearing seed fruit, whose seed is in itself, a tree springing up as a Tree

of Life. The body, with its astral or fluidic counterpart, putrefies and is cleansed; for the fire of the Spirit, acting on the dry substance of the dead body of Adam, produces in it a whiteness and purity and renders it crystalline by the removal of its gross elements. Thus the whole body becomes full of light, spiritualized and free from corruption, and the Psyche partakes of the immortality of the Solar Man.

The key to this interpretation is as here shown in the glyph of

The Great Resolvent.



☉ Spiritual Soul or Solar Body.
☽ Animal Soul or Lunar Body.
⊕ Terrestrial Soul or Earth Body.
☿ The Human Soul or Intelligence Principle.

Yet it would be altogether foolish to presume the

Higher Alchemy of the Mystic to be the only possible application of the Arcana. The spiritual interpretation infers the material in this world of relativity. The one is based upon the other. They are in apposition. The salting of the earth is the work of the Initiates of all ages. They themselves have effected the Higher Alchemy of the Soul, or they possess the key to the lower or chemical art, for they know the correspondence of things spiritual and natural. If the Abbot of Glastonbury essayed the Magnum Opus before he was himself prepared, he had only himself to blame that his vessels were overturned by the elemental forces he invoked without understanding; for one inversion is followed by another, and the material can never take precedence of the spiritual without incurring great risk of hurt. Hence, the admonition : Seek ye first the Kingdom of God and all these things shall be added unto you.

But what was found by the despoilers included only a manuscript and two small ivory vessels, one containing a red powder and the other a white powder; and these, for the sum of one guinea, passed into the possession of Edward Kelly, who afterwards allied himself to Dr. Dee. Then later on we find these two colleagues engaged, under the patronage of King Rudolph, in making transmutation, for which work Kelly obtained the distinctions of a Marshal. That Kelly was no Alchemist, but only a usurper and profligate user of the treasure trove of Glastonbury, appears from the fact that " the

powder, diminished by excessive projection, became exhausted; it was squandered still further in futile attempts to increase it; and when the Emperor (Rudolph) commanded his guests to produce it in becoming quantity, all experiments proved failures. . . . The impotence of the exhausted Alchemist was attributed to obstinacy, and the guest was changed into a prisoner . . . confined in a dungeon of Zobeslau. To regain his liberty he promised to manufacture the stone, on condition that he was permitted to return to Prague and take counsel with Dr. Dee. To that city he was permitted to go back, but his house was guarded, and as fresh experiments in the composition of the transmuting powder were abortive as ever, the alchemist, seized with rage, made a futile attempt to escape, which ended in the murder of one of his guards." [1]

This incident resulted in a second imprisonment, and although at the instance of Dr. Dee, Queen Elizabeth was pleased to claim Kelly as her subject, the King of Hungary would not release him, but held him on the grounds of the murder of one of his own subjects. From this second incarceration Kelly attempted to escape by means of a rope, but falling from a height he sustained injuries which led to his death at the age of forty-two. Sir Edward Kelly was born at Worcester on the 1st August (O.S.), 1555, at about four o'clock in the afternoon, and those who care to examine his horoscope will

[1] *Edward Kelly: Alchemy and the Alchemists*, by Louis Figuier.

observe that the conjunction of Mars, Uranus and Jupiter in the Midheaven is in singular conformity with his strange and eventful career, promising as it does a rich windfall fraught with the danger of the Sword in the Balance! Nor is it possible to overlook the significance of the planet Neptune in opposition from the lower meridian, with its sinister indication of plots and schemes directed against his person and reputation; in which event one sees that this exploiter of treasure trove and usurper of the supreme title of Adeptus came by some of his own in the final settling of accounts. That he was actually possessed of the Powder of Projection and the method of Projection, there seems no reason to doubt, for else he had not been able to satisfy the numerous demands of his royal patron and newly-made friends at Prague. But that he was not master of the art and had no knowledge or means of increasing the Powder of Projection or making more, even when it would have saved his life, not to mention the satisfaction of his own cupidity, is also a matter beyond all question. His writings on the alchemical art are chiefly valuable on account of their reference to the writings of others. There is, however, the great probability that the *Book of St. Dunstan*, as it is called, and so mentioned by Dr. Dee, in connection with "the powder found at the digging in England," is the original manuscript of the Glastonbury sage, or at least founded upon it, and so of much value to the purpose of this inquiry. There

seems to be some warrant for the belief that Kelly did, so far as his knowledge extended, seek to satisfy the demands of King Rudolph, inasmuch as he hoped thereby to regain his liberty. The King, however, was not to be appeased by obscure discourses on the Hermetic Art. He wanted the plain rules of procedure for the making of gold, and this Kelly could not give him. Yet for all that there is reason to think that he probably gave him of his best.

Beside the art of the Transmutation of Metals, the Alchemic Art is applied to the production of certain powerful medicines, including the *Elixir Vitæ*. Paracelsus has stated that there is a gold which can be rendered permanently fluid—an *aurum potabile*, and he speaks also of the production of *Tinctura Physica* in a work of that name. He has left us a prescription for the making of the magic *Electrum*, a combination, according to alchemic art, of the seven "primary metals." He also gives instructions for the making of the *Primum Ens Melissæ* and the *Primum Ens Sanguinis*. I am of opinion that Paracelsus' prescriptions are to be taken literally, but some of his commentators, being solicitous of popular opinion and not wishing to be thought crude, advise that they should be taken in an occult sense, whatever that may mean, when the whole process is in itself the very expression of practical occultism. Paracelsus himself affirms that he had seen the *Electrum Magnum* on frequent occasions, and he recites many of the wonderful

phenomena produced by its means. When the learned are disposed to accept Paracelsus at his word the world will be more generously disposed concerning this great philosopher, who stands in singular distinction from the majority of Initiates in his freedom from all ambiguity and obscurantism. It is in the same spirit of unfettered freedom of thought that I have endeavoured to treat of some aspects of Occultism and allied subjects, with, I trust, no greater hurt to my reputation among those whose opinion I value.

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